

QVI NON CREDIT
CONDEMNABITVR 2

MARC. 16.

O R

A discourse prouing, that a man who beleeueth in
the Trinity, the Incarnation, the Passion &c.
& yet beleueth not all other inferiour ar-
ticles of Christian fayth, cannot be saued.

A N D

*Consequently, that both the Catholike, and the Prote-
stant (seeing the one necessarily wanteth true fayth)
cannot be saued.*

Written by WILLIAM SMITH, Priest.



He that beleueth not, shalbe condemned. *Marc. 16.*
Without fayth it is impossible to please God. *Heb. 11.*

AT S. OMERS 26
For Iohn Heigham, with permission, Anno 1625.

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THE EPISTLE
DEDICATORY TO THE
READER.

Good Reader, such are the lamentable times, wherein we live, as that they not only bring forth men, who with great contention, and heat of dispute, do vndertake to maintaine particuler Errours, directly repugnant to the Scripture, and the iudgement of Christ his Church; but also, they afford some others who (as if wickednes would strue to raise it selfe to its highest pitch) are not afraid to entertaine all Religions with such a cold indifferency, as that they would, that saluation may be obtayned in any Religiō; so that the professours therof do believe in the Trinity, the Incarnation, & other such fundamentall points of Christianity, whether they be Papists, Protestants, Anabaptists, Brownists, or any other of these later Sects: They heereupon further do teach, that we are not obliged (vnder the paine of any spirituall losse) to embrace any one of these Religions before another, scornefully traducing in their conceits all others, who exact a more strict and articulate beliefe of our Christian mysteries: which later kind of men is far more dangerous and hurtfull, then the former; since those out of a preposterous zeale (their vnderstanding being blinded and misinformed) do only defende falshoods for verities, so running themselves vpon that rocke of Tertullian: *Hæresis est, probata non credere, non probata presumere.* It is the propriety of Heresy, not to beleue points proued, and to presume or take for graunted, things not proued. Whereas these *Adiaphorists* (whose secret pulse doth indeed beate vpon Atheisme) disclaime from all necessity of trust, iustifying

the defence of errors euen vnder the title of errors, and houlding only this one maine controuersy in Christian Religion, to wit, that in Christian Religion there are no maine controuersies. Against these ambidexter Protestants (so to call them) who draw their soules perdition in the ropes of a supine and careles security, I haue thought good to vndergo the wryting of this short ensuing Treatise. The subiect of which discourse I find most necessary euen from my owne experience, who for the space of thirty yeares and aboue (with infinite thanks to God) haue beene a Priest of the Catholike Roman Church, during which longe compasse of tyme, I haue dealt with many soules here in Englad; and haue found infinite of them openly professing Protestancy, yet inwardly perswaded (as is aboue touched) that men of most contrary sayths (so that in grosse they beleue in Christ) may be saued; as if saluation were a Center, indifferently extending its lines, to the circumference of all Religions: yea diuers of these men were not ashamed to contest with me in the open defence of this wicked opinion; and fortifying themselues principally with this following reason.

2. God (say they) is most mercifull, and therefore it would be much repugnant to his infinite mercy, to damme for all eternity, any man that beleiueth in him, and in Iesus Christ, as his Redeemer; so that withall he forbear dooing of all wronge, but leade a vertuous (or at least, a morall) lyfe, though in other articles of lesse importance he may erre. To this I answere, with the Apostle. (a) *O altitudo diuinitiarum sapientia & scientia Dei!* Gods iudgments are inscrutable, and to be admired, not to be ouercuriously pried into. If it was his diuine pleasure, for many ages to make choyce only of the Iewishe Nation (a very handfull to the whole earth) for his elected people, and to suffer all the rest of the world (generally speaking) to ly drowned in Idolatry, and therefore to be damned. And if also after our Sauours Incarnation, he vouchsafed not, for the space of many ages, to enlighten whole Countreys with the Gospell of Christ, but permitted them to continue (to their soules eternall perdition) in their former Idolatry & Heathenisme; yea suffering euen to this very day (and how long yet after, his diuine Maiesty only knoweth) diuers

(a) Rom.
cap. 11.

The Epistle Dedicatory.

diuers vast Countreyes to perseuerein their foresaid Infidelity, if (I say) this proceeding in God is best liking to himselfe, and that for the same he cannot be truly charged with Injustice or cruelty, seeing he gaue them sufficient meanes of saluatiō by the law of Nature, and did not withdraw from them grace sufficient leauing them thereby without excuse. Then much lesse can any man expostulate God of iniustice or want of mercy (for his diuine goodnes is nothing but iustice and mercy it selfe) if he suffer men to perishe eternally, and damne them for want of an entire, compleate, and persit faith in all the articles of Christianity; especially in these times, when no Christian can pretend for excuse any inuincible ignorance in matters of faith; by reason that the true articles of Christian Religion, are sufficiently propounded and diuulged by Gods Church, to all Christians whatsoeuer; therefore touching Gods secret iudgements and disposales heerein, we will conclude with (b) Esay: *Deus iudicij Dominus.* (b) Cap. 30

3. This then being thus, from hence it appeareth, how much the Protestants wronge the Catholikes in charging them with want of charity, for houlding that Protestants dying Protestants, cannot be saued, whereas on the contrary part, diuers learned Protestants do (say they) graunt the hope of saluation to Catholikes or Papists, dying Papists. To this wereply, that there is no want of Charity, but rather a *Seraphicall* and burning Charity; for what greater charity can there be, then (seeing it is an indisputable verity, that men dying in a false & hereticall faith cannot be saued) to premonishe and forwarne withall conuenient sedulity & endeaour, *opportune*, *importune*, their Christian Brethren of so great a daunger, as the perdition of their soules cometh. vnto? Noe, the soules interminable and endles weale or woe, is not a matter of complement, that so for ceremony sake it is to be forbore to be inculcated and often spoken of, especially where the most certanie truth of the matter insisted vpon, & the charitable conscience of the speaker, do warrant the discourse. And if Catholikes must be accompted vncharitable for these their admonitions, then by the same reason they must insimulate the Apostle of the said fault of want of Charity, who (c) seuerely chargeth vs to fly the company and society of an Heretike; and who ran- (c) Tit. 2.
3.
2. Thessal

(d) Gall.
cap. 5. &
Rom. 16.

(e) Marc.
16.

geth (d) schismes and hereties among those finnes, the workers whereof shall not obtaine the kingdom of God. But to returne more particularly to the subject of this Treatise: I haue thought good to entitle it with the words of our Saviour: *Qui non credit, condemnabitur*. (e) He that belieueth not, shall be condemned; as being a sentence, which best sorteth to the matter here handled, and which indeede really (though breisly) inuolueth in it selfe the truth here discusled. The source, from whence this Libertinisme beleeife did take its first emanation and flowing, is the contempt of the authority of the Catholike Church: for thus reasoneth our Newtralist in Doctrin.

4. Both Papisits and Protestants doe agree in beleuing the Trinity, the Incarnation, the Passion &c. but they mainly dissent touchng Purgatory, Praying to Saints, Freewill, the sacrifice of the Masse, Iustification &c. therefore I will embrace and follow that doctrine (meaning the doctrim of the Trinity, the Incarnation, Passion &c. and should it necessary to saluation, in which all sides doe agree. But since the dissensions and disagreements in Religion, are of these secondary & lesse principall points, to wit, Purgatory, Praying to Saints &c. and since it is impossible, that both the Papisit and Protestant, should teach truly in the said articles, (for they teach meere contrary doctrines therein.) And further seeing I haue no more reason to believe the one side then the other (and it is impossible for me to believe both) therefore my resolution is (contemning the authority of Gods Church in its definitions of these articles) peremptorily to stand to neither, but will hold the doctrine of Purgatory, Praying to Saints, and all other controuerted points of sayth at this day, betwene Papisits and Protestants, matters meerly of indifferency, and of that nature, as that neyther the true nor false beleife of them, can either further or hinder a mans saluation. Thus disputeth our Newtralist. And thus whilst he wilbe of all Religions, he wilbe of no Religion. Then which (as i. Religion were only, but an intentionall, and no real name or word) what can be inuented more impious and Atheistical in itselfe, more repugnant to sacred scriptures, more crosse to the practice of all antiquity, and (as hereafter shall be proued) more aduersie to all naturall reason? so dangerous it is for a Christian once to dismember himselfe by pertinacy of judgment from the Church of Christ, and so truly is verified of such a man, that sentence of Optatus:

Deserta

The epistle Dedicatory.

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(f) Lib.
contra P
manian.

Deserta (f) *matre Catholica impy filij, dum foras excurrunt & se separant & errando rebelles abscedunt.* Our mother the Catholike Church being once forsaken, her wicked children do goe out and depart from her, and thus being become Rebels through erring, do hyde themselves. Thus we see, how these all reconciling Omnisidians, doe carry themselves, who through the pretended immensity of their pretended charity (forsooth) can promise saluations to al Religions, and who seeke to introduce a peace into Gods Church (by compounding al controuersies of faith) farre more dangerous, then are the warres & contentions of Heretikes.

5. Now seeing all such men make no more accompt of diuersity of Religions, then others doe of wearing suits of apparrel of different colours; and seeing by such their lukewarmenes in matters of faith, they seeme to be all Laodiceans, therefore wee may assure our selues, that the commination and threat denounced against the Church of Laodicea registred by the (g) Euangelist shall (without finall repentance) fall vpon them: *Because thou art lukewarme, and neither colde, nor hot, I will vomit thee out of my mouth.* But (good Reader) as vnwilling to transgresse the accustomed limits of a preface, I will detain thee noe longer; only I haue thought good to put thee in mind (and so to end) with the sentence and iudgment of Saint Augustine passed vpon the Pelagians (as for some delibation and tast of the subiect hereafter handled) who beleued in the Trinity, in Christ, and his Passion, were men of moral and honest conuersation; yet for houlding that only by the force of nature, without the assistance of Gods grace, a man was able to exercise vertue and flye vice. (a point no more fundamentall the most of the controuersies betweene the Catholikes and the Protestants) they are registred for Heretikes by the saide S. Augustine, & consequently not to be in state of Saluation: his words (h) are these: *Nec tales sunt Pelagiani, quos facile contemnas, sed continenter viuentes, atq; in bonis operibus laudabiles; nec falsum Christum, sed vnum verum equalemq; patri & coeternum, veraciterq; hominem sanctum, & venisse credentes, & venturum expectantes: sed eam ignorant Dei iustitiam, suam constituerunt volentes, Heretici sunt.* In English thus: Neither are the Pelagians such men, as are easily to be contemned for they doe liue continently, and are laudable

(x) Apoc.
cap: 3.

(h) Epist.
129. 37.

for

(d) Gall.
cap. 5. &
Rom. 16.

(e) Marc.
16.

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Deserta

The epistle Dedicatory.

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(f) Lib.
contra P
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5. Now seeing all such men make no more accompt of diuersity of Religions, then others doe of wearing suits of apparrel of different colours; and seeing by such their lukewarmenes in matters of faith, they seeme to be all Laodiceans, therefore wee may asure our selues, that the commination and threat denounced against the Church of Laodicea registred by the (g) Euangelist shall (without finall repentance) fall vpon them: *Because thou art lukewarme, and neither colde, nor hot, I will vomit thee out of my mouth.* But (good Reader) as vnwilling to transgresse the accustomed limits of a preface, I will detain thee noe longer; only I haue thought good to put thee in mind (and so to end) with the sentence and iudgment of Saint Augustine passed vpon the Pelagians (as for some delibation and tast of the subiect herafter handled) who beleued in the Trinity, in Christ, and his Passion, were men of moral and honest conuersation; yet for houlding that only by the force of nature, without the assistance of Gods grace, a man was able to exercise vertue and flye vice, (a point no more fundamentall the most of the controuersies betweene the Catho likes and the Protestants) they are registred for Heretikes by the saide S. Augustine, & consequently not to be in state of Saluation: his words (h) are these: *Nec tales sunt Pelagiani, quos facile contempnas, sed continenter viuentes, atq; in bonis operibus laudabiles; nec falsum Christum, sed vnum verum equalemq; patri & coeternum, veraciterq; hominem factum, & venisse credentes, & venturum expectantes: sed tamen ignorantes Dei iustitiam, suam constituere volentes, Heretici sunt.* In English thus: Neither are the Pelagians such men, as are easily to be contemned for they doe liue continently, and are laudable

(g) Apoc.
cap: 3.

(h) Epist.
129. c. 37.

The epistle Dedicatory.

for their good workes. They further doe believe, not in a false Christ, but in one true Christ who is equall & coeternall with his father, and who was truly made man, They beleue, that he is already come, and they expect him hereafter to come; yet because they are ignorant of the iustice of God, and would make it their owne iustice, (meaning, because they taught it might be obtained by their owne naturall force) therefore they are Heretikes. Thus farre Saint Augustine, with whome I end; leaving thee (Good Reader) to the deliberate and studious perusall of these ensuing leaues, and intreating most earnestly the prayers of all good Catholikes for the remission of my manifould and infinite sinnes, and for an happy houre of the dissolution of myould and decayed body.

Your soules well-wishing friend
William Smith.



QVI NON CREDIT
CONDEMNABITVR

MARC. 16.

That a man, who belieneth in the Trinity, the Incarnation, the Passion &c. and yet beleeneth not all other articles of Christians Faith, cannot be saued.

And first of the definition of Heresy and an Heretike.

CHAP. I.

BEFORE we come (Good Reader) to dispute particularly of the subject of this discourse, I hould it most conuenient, in place of a short *Prologomenon*, or Preface, to prefixe and set downe, the true definition of *Heresy*, or an *Heretike*; since this method wil giue light to the whole ensuing *Treatise*, and wil best manifest, what opinions be *Heresies*, and what men *Heretikes*; and consequently (seeing heresy is incompatible with saluation, & can-

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not stand with the purchase of heauen) will demonstrate, that not any one Religion professinge the name of Christians, though it maintaineth but one heresy, can iustly promise to it selfe, the hope of saluation or eternall life. Well then *Heresy*, or *Heresis* (as we tearme it in latine) is a greek word, signifying as much as *Electio*, *Election* or *choyce*, comming of the greeke Verb *aíreo*, in latin *Eligo*, to *choose* or make choice of. So as this word *Heresis*, originally and primatiuely, signifyeth election or choice (as is sayd) in generall; yet because they, who deuide themselues by maintayning false opinions from the Church of Christ, doe make choyce of these their new opinions, and so therby do separate themselues from the Church; therefore this word *Heresis* (loosing its former generall signification) is restrained by the Apostles, and the ancient Fathers, through an Ecclesiasticall vse and acceptance (which course we finde houlden in diuers other wordes, as the wordes *Apostolus*, *Christus*, *Baptisma*, and many other now taken by the Church in a secondary acceptiō) to signify any false and new opinion, or Religion, of which a man maketh choyce, and pertinaciouly defendeth it against the Church of God; & the maintainours thereof, are commonly stilled Heretikes.

Heretikes. Thus *Heresy* (in its true and Ecclesiasticall definition) is any false opinion touching sayth and Religion, contumaciously defended against God, and his Church. This definition (I meane in taking the word *Heresis* and *Hereticus*, in this restrained sense) is warranted by the Apostle, by the ancient Fathers. And lastly (to omit the like acknowledgement of the Catholikes) by the learned Protestants. By the Apostle; for thus we find him to say: *There must be Heresies among you, that they which are approved among you, may be knowne* 1. Cor. 11. As also: *A man that is an Heretike, after the first and second admonition, avoide* Tit. 3. And finally: *Those which were of the heresy of the Sadduces, laid hands upon the Apostles*. Act. 5.

2. By the ancient Fathers. For S. Hierome in cap. 3. ad Tit. shewing the difference between heresy and schisme, thus defineth heresy: *Heresis est, que peruersum dogma habet. Heresy is that which containeth a peruerse and froward opinion*. And S. Augustine in like manner lib. de fide & simbolo cap. 10. defineth heresy in these wordes: *Heretici sunt, qui de Deo falsa sentiendo fidem violant: Heretikes are those, who do violate their sayth by boulding false opinions touching God*. By the Protestants: for to name one or two among many, M. Ormerod (a

most forward Protestant thus defineth an Heretike : He is an Heretike, who so swarueeth from the wholesome doctrine, as concerning the iudgment of God and the Church, persisteth in his opinion, Dialog. 2. with whome conspireth D. Couell, saying : Heretikes are they, who directly gaine-say some article of our sayth. Exam. p. 199.

3. Now out of this former definition of heresy, I am to premonish thee good Reader of two points. first, that euery heresy is maintained with obstinacy against the Church of God, and therefore the maintainours thereof are sayd by the Apostle, that *they went out of vs*, 1. Ioan. 2. that is, out of Gods Church; and for the same reason the apostle pronounceth an Heretike to be condemned by his owne iudgment. Tit. 3. because he preferreth his iudgment before the iudgment of the whole Church; from which consideration it followeth, that what man soeuer houldeth any erroneous opinion touching sayth, and being aduertised thereof by Gods Church, and not yealding his iudgment in all humility therto, is thereby become an Heretike. And such is the state of Catholikes and Protestants, since the one doth euer reciprocally charge and condemne the other with false doctrine, & therefore seeing the church
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of Christ must be with one of them, it followeth, that the other not submitting their iudgments to it, are proclaimed thereby Heretikes. And thus it may sometimes fall out, that the first inuentor of a false opinion may be no Heretike, as maintaining it before it be condemned by the church; whereas the Professors of it, after its condemnation, are become Heretikes, according to that of *Vincentius Lyrinensis*, in his worthy booke against the prophane innouation of the heresy's of his tyme. *O admirable change of thinges, the authors of one and the same opinion are esteemed Catholikes; and their followers Heretikes!* Thus we see that pertinacity of iudgment, doth consummate an Heresie.

4. The second is, that the aforesayd definition of heresy (being the only true definition, and acknowledged for such by all sides) is not restrained, eyther in it selfe, or by the meaning of the Apostle (as by his wordes set downe in the next chapter following, may more easily appeare) only to the most principall and (as they are called) fundamentall points of christian sayth, as of the Trinity, the Incarnation of Christ, his Passion, the Decalogue and the articles of the creed, but it is extended in its owne Nature (considering to Logicke the definition, and the thing defined,

ought to be of an equall latitude or largnes) to any erroneous opinion whatsoeuer, frowardly defended by a man, and gainsayed by the Church of God : So as, it is as perfit an Heresy (and the beleeuers therof are as true Heretiks) to deny, that there is a Purgatory, or to deny Freewill, Prayer to Saints, the doctrine of Indulgences, the necessity of Baptisme, or any other article approued by the Catholike Church (granting the doctrine of the Catholikes in these articles to be true) as to deny the Trinity, the Incarnation of Christ, his Death or Passion &c . And a man shalbe aswell damned in hell for denying these former, as for these other ; though the denyall of these later, do exceed the other in mallice ; since the Heresies of them are more wicked & blasphemous. And thus much touching the definition of Heresie, or an Heretike, which being iustly premised, we will now come to the maine controuerisie handled in this Treatise.

That

That euery Christian, though beleeuing in the Trinity, the Incarnation, the Passion &c. cannot be saued in his owne Religion, proued from holy scripture.

C H A P. I I.

NOW then to begin to fortify & warrant this vndoubted truth, that euery Christian, though beleiuing in the Trinity &c. cannot be saued in his owne Religion, I will drawe my first kinde of proofes, from the sacred wordes of holy scripture. And these testimonies shalbe of three sorts. One concerning Heretikes, which texts are not restrained to any particuler Heresies, but deliuered of Heresie in generall. The second branch of authorities shall touch Heretikes euen for certaine particuler Heresies, different from denying the Trinity, the Incarnation of our Sauour, the Passion, and other like principall and fundamentall points & articles of Christian Religion. The third shall containe the necessity of faith, without any restriction, to the points or articles, which are to be beleiued.

2. And first to begin with the first, we reade the (a) Apostle thus to speake of an Heretik in generall: *A man, that is an Heretike, after the first or* ^{ad Tu. c.} *second* ^{1.}

Second admonition auoyd, knowing that he, that is such, is subuerted, and sinneth, being condemned by his owne iudgment. Where the Apostle commaundeth vs to auoid an Heretik, which he would not haue done, if the sayd Heretike had beene in state of saluation: the Apostle further adding this reason, in that (saith he) such a man (as being a pertinacious & willfull Heretike) is condemned by his owne proper iudgment: that is, because he aduanceth his owne iudgement, aboue the iudgment of Gods Church, and because he needeth not that publike condemnation of the Church, which vpon other offenders by way of excōmunication is inflicted. The Apostle in 2. *Thess. cap. 3.* coniureth (as it were) in the name of Christ, that all should auoid all false belieuers, in these words: *We denounce vnto you, Brethren, in the name of our Lord Iesus Chirst, that you withdraw your selues from euery Brother walking inordinately, and not according to the tradition, which they haue receaued of vs.* This place concerneth faith and doctrine (as the whole chapter sheweth) but if these men here to be eschewed were in state of saluation, they ought not then to be eschewed: Again this text cannot haue reference to those, who deny the Trinity, the Incarnation, and Passion, seeing the deniers of these high articles, are
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Qui non credit, condemnabitur.

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not Brethren in Christ; and yet the Apostle sty-
leth them Brethren, whome he here reprehendeth.

3. Againe, the Apostle in another place thus forewarneth: *The (b) workes of the flesh be manifest, (b) Rom. ad Gall. cap. 5. which are fornication, uncleannes, impurity or dissensions, sects &c. They which doe these things, shall not obtaine the kingdome of God: Where wee see is expresse mention made of Sects, and that maintainours of any sects in opinion of faith (much more of any Heresie, which is euer auerred with greater contumacy and frowardnes, and with neglect of the Churches authority shall not enter into the kingdome of heauen: from which Testimonies we may further conclude, that as one only act of fornication, barreth a man from the kingdome of God, so also one Heresie excludeth him from the same.*

4. A fourth place is this: *I desire (c) you Brethren (c) Epist. ad Rom. cap. 16. to marke them, that make dissensions and scanalls contrary to the doctrine which you haue learned, and auoid them, for such do not serue Christ our Lord: But if such men be to be auoided, and doe not serue Christ, then no doubt they continuing in that state, cannot be saued. Againe 1. Tim. 1. the Apostle speaketh of certaine men, and saith of them, that Qui-*

(d) 1. Ti-
morb. 2.

dam circa (d) *fidem naufragauerunt*: Certaine men made shipwracke about the faith. Where the Apostle vseth the metaphor of shipwracke, therby to expresse more fully, that Heretikes once falling out of the shippe of Christs church, are cast into the sea of eternall damnation. To conclude, the Euangelist Saint Iohn speaketh of all Heretikes in generall, not embracing the doctrine of Christ (within which all secondary questions of christian Religion are contained) in this sort: *If any man* (e) 2. Jo-
67. *come* (e) *unto you, and bring not the doctrine of Christ, receaue him not into your house, nor say, God saue you vnto him*. But a man is bound in charity to suffer any one, who is in state of saluation, to come into his house, and to salute him, or say: God saue him.

5. Now what can be replied against these former Texts? It cannot be layd, that they are meant only of such Heretikes, as deny the mysteries of the Trinity, the Incarnation of Christ, his Passion, and such like supreme and cardinall points of Christian Religion: this (I say) cannot be auerred for these reasons following. First, because those, who in the Apostles tymes, denyed these principall points of Christianity, could not be truly termed Heretikes (seeing he is truly
an

an Heretike, who was once a member of Christs church by sayth, but after ceaseth to be thereof) no more then all the Iewes or Gentils could not be accounted or styled Heretikes, because they neuer beleued the foresayd mysteriyes of christiannity. Secondly by reason, that according to the former definition of Heresy or Heretikes aboue set downe, the former Texts haue a necessary reference, to all Heresy and heretikes whatsoeuer, whether the subiect of the sayd false opinion be small or great. Thirdly, because that in the former Texts of Scripture, there is no restriction of the word *Hereticus* or *Heresis*, to the chiefe or highest points of Christian Religion, but it is extended to all kind of Heretikes or Heresies whatsoeuer, euen by the Apostle without exception, who (no doubt) if he had vnderstood Heresyces, or Heretiks only in the greatest points (at least in some one Text or other, among so many) would accordingly haue restrayned his wordes, only to those kind of Heretikes; and the rather seeing the denyall of those great points only (not of others) do in our Libertines opinion, make the denyers thereof Heretikes. But not to leaue the least shew of refuge or euasion, heerin I will produce some passages of holy Scripture, in which the mainte-

nours of particuler errours, euen in lesser points; then the highest articles of Christianity, are censured by Christs Apostles, to be depriued of eternall saluation.

6. And first we find S. Paul thus to prophesy. In (f) the later times certaine shal depart from the sayth, attending to spirits of errorr, and doctrine of Diuells, forbidding to mary, and to abstaine from meates. Heere the Apostle prophesieth (according to (g) Saint Chrysostome, (h) Ambrose, (i) Hierome, and S. (k) Augustine) of the Heretikes, Eucratites, Marcionists, Ebionists, & such like, who denyed Matrimony, as a thing altogether vnlawfull, and prohibited absolutly at all tymes, and the eating of certaine meates, as creatures impure: Now these Heretikes belieued in the Trinity, and might in the Incarnation, &c. and yet euen for these two former Heresies touching mariage, and eating of meates, and not for the Trinity, or Incarnation, they are sayd by the Apostle to depart from the sayth of Christ, and to attend to the doctrine of Diuells. But such, as leaue the sayth of Christ, and attend to the doctrine of Diuells, are not in state of saluation. In my iudgement this one authority alone is sufficient to ouerthrow this phantasy of our Newtra-
lists;

(f) 1.
Tim. c. 4.

(g) Hom.
12. in Ti-
mot.

(h) In
hunc locu

(i) Lib.
contra Io-
uin. c. 7.

(k) Her.
25. &
40.

lists; since the wordes are diuine scripture, the heresies reprehended no fundamentall points of Religion; but of as little or lesser consequence, then the Controuersies betweene the Catholikes and the Protestants; and yet the maintainers of them are accounted to depart from the faith of Christ, and to attend to the doctrine of Diuels.

7. A second place shalbe that of the former Apostle, who writing of certaine Heretiks erring touching the Resurrectiō of the body, sayth thus: *Their* ⁽¹⁾ *speech spreadeth like a Canker, of whome is* ^{(1) 2. Tim.} *Hymeneus and Philetus, who haue erred from the* ^{moth. 2.} *truth, saying that the Resurrection is already past, and haue subuerted the sayth of some.* These men beleeued all the mysteriyes of the Trinity, Incarnation &c. (seeing otherwise the Apostle would haue reprehended them for want of beliefe therein, as for the article of the Resurrection) yet for erring on-ly touching the resurrection of the body, they are sayd to erre from the truth, to subuert the sayth of some: and that, as a Canker neuer leaueth the body, till by little and little it wasteth it away; so their speeches by degrees, poyson and kill the soules of the hearers. From which it euidently followeth, that these Heretikes continuing and dying in the foresayd heresy, could not be saued;

since that sayth, which erreth from the truth, and which subuerteth the true sayth of others, and which in killing and destroying the soule, resembleth a Canker, cannot afford saluation to its Professors.

8. Another passage, which heere I will vrge, is that of S. Iohn, who calleth certaine Heretiks, *Anti-Christis*, saying: Now ^(m) there are become many ^(m) *Anti-Christis*, who went out of vs, but were not of vs; for if they had beene of vs, they had remayned with vs. These Heretikes belieued in the Trinity, in the Incarnation of Christ, that he dyed for the saluation of the whole world, only they erred touching the person and natures of Christ, and yet they are figuratiuely styled *Anti-Christis*, and are sayd to departe out of the church of Christ. But no saluation is reserued for Anti-christs, & such as departe from the Church of God. And thus much out of Gods holy writ expressely touchinge Heretikes in general, and in particuler.

9. To these Texts I will adioyne (though not immediatly and directly ranged vnder the former head) a place in S. Peter in my iudgment most vnanswerable, and by necessary inference euicting the point heere vndertaken. The place is those wordes in the 2. *epistle. of S. Peter, cap. 3.*
where

where he sayth thus: *In the Epistles of Paul there are certaine things hard to be understood, which the vnlearned and vnstable do peruert vnto their owne destruction.* Now here I thus argue. But these things hard to be vnderstood in *S. Pauls* epistle, do not concerne the doctrine of the Trinity, the Incarnation, the Passion &c. and yet the misvnderstanding of them doth cause (as the Text sayth) the destruction, that is, the damnation of these, who misvnderstand them; therefore farre lesser points, then the denyall of the Trinity, the Incarnation, the Passion &c. doe iustly threaten to the false belieuers of them, damnation; and consequently that a bare beliefe of those supreme points, are not only necessary to saluation.

10. That those difficulties in *S. Pauls* epistles, intimated by Sainct Peter, doe not concerne the Trinity, the Incarnation, the Passion, &c. I proue seuerall wayes: first because *S. Peter* maketh no such mention, which no doubt he would haue done, if the subiect of them had touched onely those supreme mysteries, and were not to be extended to other inferiour points.

11. Secondly it is acknowledged by the commentaries and writings of all the fathers (besides that the epistles themselves shewe no lesse) that

that Saint Paul is most euident and cleare in all his epistles touching the Trinity, the Incarnatioⁿ, the Passion &c. and therfore there is no reason, why the difficultyes in them should be applied to those articles, muchlesse restrained to them alone.

12. Thirdly, the Fathers do vnderstand those difficultyes in Saint Pauls epistles insinuated by Saint Peter, cheisly touching Iustification; as appeareth by the testimony euen of S. Augustine himselfe in his booke: *de fide & operibus lib. 12.* who particularly instanceth in that place 1. Cor. 3. *If any man builde vpon this fonnation, golde, siluer &c.* Which Text treateth of Iustification, and works,

(n) Lib.
*de fide &
operibus,*
cap. 15.
& 16.

and expressely saith (n) that this is one of the difficult passages intended and meant by Saint Peter. With whome Saint Hierome may seeme wel to agree, who in those wordes, *Epistola ad Roma-*

(o) Epist.
ad Alga-
sin quest.
8. & in
epist. ad
Rom.

nos: Nimijs (o) obscuritatibus inuoluta est. Intimateth no lesse; for it is found, that the epistle to the Romans most intreateth of Iustification and of faith and workes. Fourthly and lastly, the Protestants themselues doe vnderstand the said obscurities of Saint Pauls epistles touching Iustification, as appeareth (to omit the testimonies of all others herein) from the wordes and comment of M. Doctor *Fulke* against the *Rhemists Testament* vpon the
foresayd

foresaid place of S. Peter: and thus far of this text; where we find by an ineuitable deduction, that a false faith touching Iustification only cānot stand with saluation.

13. *The same is proued from the definition and propriety of faith.* In this place we will take into our consideration, the definition of sayth set down by S. Paul; secondly the dignity & worth of faith much celebrated by diuers of the Apostles; thirdly, the inseparable propriety of sayth, which is vnity; for so doth the Scripture delineate and describe sayth: from all which it will ineuitably follow, that the sayth, which saueth man, is not to be restrayned only to the Trinity, the Incarnation, and other such sublime points of Christian Religion (though in other points it be erroneous) but is extended to all other pointes whatsoeuer, which the Church of God propoundeth to be believed.

14. And to beginne with the definition of sayth giuen by the Apostle, he thē defineth sayth thus: *Fayth (P) is the substance of thinges to be hoped (P) for, the argument of thinges not appearing: The sense whereof is this: first that sayth through an infallible certainty causeth those thinges to subsist, and haue a being in the mind of man, which thinges*

(q) 2. 2.
4. 4. 4. 8.

are yet to come, being but hoped and looked for: secondly, that sayth causeth the vnderstanding to giue assent to those points, which it vnderstandeth not, acknowledging them to be more certaine, then any thinges whatsoeuer, according to those wordes of S. Thomas : *Multo magis (9) homo certior est de eo, quod audiuit a Deo, qui falli non potest, quam de eo, quod videt propria ratione, quae falli potest.* Now heere (I trust) no man will deny, but the Apostle defineth that sayth of a Christian, which saucth him. This being graunted (for to deny it, were both impious in the denyer, and most iniurious to the Apostle) we are to remember, the nature of euery true definition set downe by the Logitians, to wit (as is aboue mentioned) that the thing defined, and the definition, be of one and the same extent and latitude; so as whatsoeuer is comprehended vnder the definition, the same is also contayned vnder the thing defined. This then being presupposed by force of all reason (for Logicke is but an artificiall and seruiceable handmayd vnto reason) we find that this definition of sayth compriseth in it selfe, not only the doctrine of the Incarnation, the Trinity, and the like, and this not articulately, but only by way of dednction; but also it contayneth al secondary points of Religio, seeing

seeing the former definition doth predicate, or may be sayd, of all the sayd secondary & lesse principall points of Religion, controuerted betweene Christians at any tyme.

15. Therefore the thing heere defined, which is the sauing fayth of a Christian, is in like sort to extend it selfe to all the sayd secondary pointes of Religion, how indifferent soeuer they seeme in mans iudgment. This inference is so demonstratiue (being taken from the former definition of fayth) as that the Apostle himselfe presently after the former wordes, beginning to instance in the seuerall objects of fayth (among diuers other examples) setteth downe, that to belieue Noas flood or the deluge of the world by water for sinne, is an article of fayth: for thus he sayth: *By fayth Noah hauing receaued an answer concerning those things, which as yet were not seene, fearing, framed the Arke for the sauing of his house.*

16. But to proceed further; if the articles of the Trinity, the Incarnation and the like, be the onely essentiall points of a true Christian fayth, it is more then wounderfull, that the Apostle vnder-taking to set downe the true definition of an auailable fayth, and exemplifying it, in seuerall objects, should wholly and silently omit the sayd

articles of the Trinity, Incarnation, Passion, &c. he in that chapter not expressely speaking one word of them. And thus much touching the definition of sayth giuen by the Apostle: from which definition we conclude, that who seeketh to haue a true sayth necessary to saluation, (besides the mysteryes of the Trinity, the Incarnation &c.) must belieue diuers other dogmaticall articles of Christian Religion. And therefore answerably heerto, we assure our selues, that when our Sau-
 (q) *Marc* our sayd: *He (q) that beleueth not, shalbe condemned.*
 20. He did speak of the belieuing (at least implicitly) of the whole corps of Christian sayth and doctrine, and not only of any one part thereof; for so in this latter manner it would be both false & absurd. In like sort where our Blessed Sauour in the same chapter sayth to his Apostles: *Preache the Ghospell to all Creatures.* He did vnderstand the whole Ghospell; which containeth many other points besides the Trinity, Incarnation, Passion, &c.

17. In this next place we will descend to those passages of holy Scripture, which do much magnify the efficacy and vertue of sayth. And accordingly hereunto we find it is sayd: *He (r) that be-*
 (r) *Marc*
ultimo. *leueth and is baptizd, shalbe saued, but he that belee-*
ueth

ueth not shalbe condemned. Againe our Sauour sayd to the blind men, praying to receaue their sight: *According* ^(s) *to your sayth, be it vnto you.* And further: *Without* ^(t) *sayth it is impossible to please God.* ^(s) *Mat.* 9.
And more: *Our sayth is the victory, which ouercometh the world.* 1. *Ioan.* 1. 5. Now in these & many ^(t) *Heb.* 11.
other such texts, for breuity omitted, I demaund what sayth is vnderstood or meant? If it be answered a true, entyre, and perfect sayth, believing al points of Christian Religion proposed by Gods Church, it is true, and that which I seeke heere to proue: if an vnperfect and mungrell sayth, beleeuing some point of Christian Religion, and reiecting others; and so an erroneous sayth, being partly false and partly true, I say, it can neuer deserue these prayses giuen by the Enangelists, and Apostles, neither can it produce such supernatural effects aboue specified, no more then darkenes can produce light; since *Truth* himselfe hath taught vs, *that* ^(u) *we cannot gather figges of thornes,* ^(u) *1 u6.* 6.
nor grapes of bushes.

18. Now in this third place, we will touch that inseparable attribute of true Christian sayth, which is vnity in sayth and doctrine. This marke is so indissolubly annexed to the true sayth of Christ, as that we find his Apostles euer ready

(x) Ephe

4.

(y) Ephe

4.

(a) 1. Cor

10.

(b) Rom.

12.

Cant. 6.

Ioh. 10.

(c) Atha.

orat. 1.

con. Aria.

Chrys. op.

imperf. in

Mat. ho.

20.

Tert. de

prescript.

Irenaeus

d. 1. c. 5.

(d) Tom.

3. Witt.

in psal 5.

fol. 166.

most seriously, to inculcate the same to their disciples. Thus accordingly the Apostle exhorteth the Ephesians, saying: *Be you (x) careful to keep the unity of the spirit, in the bond of peace.* And immediately againe: *There (z) is one Lord, one sayth, one Baptisme.* Where we see that vnity in sayth is expressly set downe. As also in another place: *I beseech (a) you, that you all speake one thing: bee you knit together in one mind, and one iudgment:* and as this was the exhortatiō of the Apostle, so we read that the first belieuers followed the same, of whō S. Luke. *Acts c. 4.* thus sayth: *The multitude, that beleued, were of one hart & one soule.* And hēce it proceedeth, that the Church of Christ (which comprehendeth the professours of this vnanimous sayth) is styled by Gods holy writ to be, *one (b) body, one spouse, and one flocke of sheep,* a truth so euident, as that (besides the frequent testimonies of (c) confirming the same) euen the Protestants do subscribe in iudgment hereunto. For thus Luther himselfe (to omit others) writteth. *A (d) king dome deuided in it selfe, shall not stand, neyther haue any Heretikes at any tyme beene overcome by force or subtilty, but by mutuall dissention; neyther doth Christ fight with them other wayes, then with a spirit of giddines and disagreement.*

19. Now then this vnity of fayth is so to be vnderstood, as that it is not repugnant therto, that one and the same point should at one tyme not be houlden, as necessarily to be beleueed, the which, after it hath vndergone a definitiue and sententionall decree of Gods Church, is necessarily to be beleueed: As for example, it was not necessary in the beginning of Christianity to beleuee, that the booke of the Machabees, the Epistle of S. Iames, S. Iude, the second epistle of S. Peter, the 2. and 3. of S. Iohn, to be Canonically Scripture, till they were defined so to be by the third Councell of Carthage, *Can. 47.* at which S. *Augustine* was present. But after this Councell had by the assistance of the holy Ghost, defined them to be Canonically, then it was, and is heresy to deny them to be Cononical. And the reason of this disparity is, because it is Gods good pleasure and wisdom, not to reueale to his Church al articles of fayth in the beginning and at one tyme, but at seuerall tymes, and vpon seuerall occasions, as to his diuine maiesty best seemeth expedient. Thus the fayth of a Christian is capable of dilatation, and of a more lardge vnfoulding or exposition, but not of any contrariety in beleefe, change, or alteration. And thus (to insift in the former example)

ample) it may well stand with Christian sayth in the beginning, not to accept the former bookes for canonicall, till the authority of the Church had pronounced them for such; but it standeth not with true sayth, that one man should positively belecue as an article of sayth, that the Machabees and the rest of the bookes aboue specified are not canonical Scripture, but the prophane writtings of man. And another man should at the same tyme belecue, as an article of sayth, that they are canonicall Scripture; since the one of these contrary beliefes, must be Heretical.

20. This verity then of the vnity of sayth, being warranted by the word, both of God, and man, as is aboue sayd, we will take into our consideration, the Catholike, and Protestants Religions, all who ioyntly do professe to belecue in generall, in the Trinity, in Christ his Incarnation, his Passion, and the creed of the Apostles; and so we shall discern, whether the sayth of all these seuerall professors, doth inioy the foresayd marke of vnity in doctrine or no. But seeing this subiect is most ample and lardge, I will therefore sepose this ensuing Chapter, for the more full and exact discouery of the many and great disagreements betweene Catholikes and the Protestants in their sayth

fayth and Religion .

*The same proued from want of vinity in Fayth between
Catholikes and Protestants, touching the Articles of
the Creed : and from that , that the Catholike &
Protestant do agree in the beliefe of diuers ar-
ticles necessarily to be beleueed, and yet not
expressed in the Creede .*

C H A P. IIII.

VNdertaking in this place to set downe , the
multiplicity of doctrines betweene Catho-
likes and Protestants, though they all ioyntly be-
leeue in the Trinity, the Incarnation of Christ ,
his Passion, and the like; & consequently to show,
that this their generall beliefe, wanteth that true
vinity of fayth, which out of the holy Scriptures,
Fathers , & the Protestants I haue aboue showed,
to be most necessary to saluation . I will first exa-
mine, how the Catholikes and the Protestants ,
do differ touching their beliefe of the creed, made
by the Apostles . Next I will demonstrate , that
supposing all Professors of both Religions, should
agree in the true sence and meaning of the creed;
yet there are diuers other dogmaticall points, ne-
cessarily to be beleueed, (& are at this instant be-
leueed

leeued both by Protestants and Catholiks) which are not exprested or mentioned in the Creed at all; or by any immediate inference to be drawne from thence. Lastly I will set downe the great difference betweene Catholikes and Protestants in other points of sayth, of which the Creed maketh no intimation or mention at all, and yet the beliefe of them is houlden necessary to saluation, both by Catholike and Protestant: from all which it shall appeare, how far distant the Catholike and Protestant Religion are from that vnity in doctrine, so necessarily required to that sayth, whereby a Christian is to be saued.

2. I do heere begin with the Apostles creed, first because the articles of the Trinity, the Incarnation, the Passion &c. are included in the creede; Secondly, by reason there are many *Adiaphorists* in Religion (as I may tearme them) who seeme to deale more lardgly and liberally heerein, seeinge they are content to extend the necessary obiect of sayth, not only to the articles of the Trinity, the Incarnation, and Passion, but to all pointes set downe in the creed, who assure themselues, that God exacteth not at our hands the beliefe of any other articles, then what are contained in the creed. Now heere aforehand we are to conceane,
that

that true fayth resteth in that true sense and meaning of the wordes of the Creed, which was intended by the Apostles, and not in the wordes themselves, seeing both in the iudgment of all learned Catholikes and Protestants, to belecue the words of the creed, in a sense different from the intended sense of the Apostles (and consequently in a false sense) is no better, then not to belecue at all: And the reason heereof is, because a false construction drawne from the creede (no lesse then from the Scripture) is not the word of God, but the word of man, and consequently the sayd letter of the creed, so interpreted, is subiect to the same censure, whereunto the word of man is lyable; from whence it followeth, that whosoeuer belieueth the wordes of the creed in another sense, then was intended by the holy Ghost, and the Apostles, doth not belecue the creed at all, but only beleueth the worde of man, which euer standeth subiect to error and mistaking. So as the sentence of Saint Hierome deliuered only of the Scripture, may iustly be applyed of the creed: *Scripturæ (a) non in legendo, sed in intelligendo consistunt*. The Scripture (or Creed) doth not consist in the letter, but in the sense, and true understanding of the letter.

(a) In ep.
ad Pauli-
num.

3. This then being truly presupposed, let

vs begin to examine the articles of the creed, and see how we Catholiks and Protestants do differ in the construction and vnderstanding thereof. And first touching the first article of our *Beliefe in God*, obserue how different it is. The Catholiks do beleue, that their God no way cooperateth or wil- leth sinne in man; that he hath but one simple & expessed will touching sinne, & this in detesting and hating of it; that he will not punish vs for not keeping of such precepts, the which is not in our power to keepe; that he imputeth sinnes to euery man, that committeth sinne; briefly that he gi- ueth to all men, ordinary and sufficient grace to saue their soules, and desireth, that all men may be saued; whereas the Protestants beleue the meere cōtrary to al these points: for they beleue that their God (b) cooperateth, forceth, and wil- leth a man to sinne; that he hath a double (c) wil, (and therefore a dissembling will) the one expres- sed in Scripture, according to which he forbideth man to sinne; the other concealed to himselfe, by the which he impelleth man to sinne; that he will punish (d) vs transgressing the ten commandmets, it not being in our power to keepe the sayd com- mandements;

(b) Beza
in his dis-
play of po-
pish pra-
ctise pag.
202.

saith: God
exciteth
the wil-
ked will
of one
thiefe to
kill ano-
ther. See
Zuingli-
us tom. 2
de proui.
6. 6. fol.

365.

Caluin instit. l. 2. c. 18. sect. 1. (c) Luther tom. 2. Wistemburg. de cap. Babil. fol. 74. D. VVhitakerus de Eccles. com. Bell. controuersia 2. quest. 5. pag. 301. (d) Reynolds in his 2. conclusion annexed to his conference. pag. 697.

mandements; that to the (e) saythfull sinning neuer so wickedly no sinne shalbe imputed. Finally, that to certaine (f) men, he giueth not sufficient meanes of saluation, but purposeth and decreeth from all eternity, that some men (lyuing in the eye of the world, and in their owne conscience neuer so vertuously) shalbe damned and cast into sempiternall perdition. Thus we see how great a difference there is betweene the Catholikes and Protestants, in beleeuing the first article of the creede, and how inuitably it followeth, that eyther the Catholiks or protestants, do stand subiect and obnoxious to that saying of *S. Augustine* quest. 29. *sup. Iosue*. who imagineth God such, as God is not, he carryeth euery where another God, to wit a false God in his mind.

4. Touching the 2. article, which is, *And in Iesus Christ his only Sonne*: wee (g) Catholikes be- lieue in Christ, who is God of God, and equall with his Father; a Sauour, who suffred death (*quoad sufficientiam*) for all mankind, and who accomplished the functiō of his Sauourship, only according to his humanity; a Sauour who dyed only in body, and not in soule; finally a Sauour, who from his first conception was endued with all knowledge, wisdom, & prouidence, and exempt

(e) *Luch. tomo 2. Wittenb de capt. Babyl fol 74. & Whitak. vi supra.*

(f) *Cal. instr. l. 3. c. 23. faith, God doth ordaine cōsilio mutua- que, by his Coun- cell & pleasure, that a- mong mē*

some be borne to certaine damnatiō from their mothers wombe. See D. Willets synopsi. 554. af- firming the same. (g) Con. Trident.

Whitak.
approveth
this opini-
on, allead-
ging Cal-
uin in
proofe
theresof,
cont. Cap
p. 121.

(i) Melā.
in loc.

com. edit.

1561. p.

41. (k) D.

Willet in

his synops

printed

1600. p.

780. as

also Cal-

uin and

Beza in

whole

treatises.

(l) Melā.

supra &

D Fulke.

(m) Cal.

instr. l. 2

c. 16 sect

10. &

D. Whi-

tak. cont.

Duraum l. 8. p. 556.

(n) Beza in respon-

ad acta Colloquij Montisb. part.

1. pag. 147. D. Willet in his synopsis p. 599. & 600. D. Sutcliffe in his reuiew of D.

Kellisons suruay printed 1606. p. 55.

(o) D. Bilson in his suruay of Christs

sufferings and descent to hell p. 650. 651. 652. and the Lutherans are generally of

the same opinion. (p) D. Willet in lymbenastix. D. Fulke so alleadged by FFillet in

from all ignorance, passion and perturbation: wheras the Protestants doe belieue in Christ, as their Sauour, who according to their sayth, is God of (h) himselfe and (i) inferiour to the Father, who dyed only for the (k) elect; who performed his mediation not only according to his humanity, but also according to his (l) diuinity (though in the iudgment of all learned men, true diuinity is impassible) who in the time of his Passion, besides the death of the body (as insufficient for our saluation) suffered in soule the (m) torments of hell: briefly, who laboured with (n) ignorance, passion, and euen desperation it selfe.

5. Touching the article of Christs descending into hell, the Catholikes doe belieue hereby, that Christ descended in soule after his passion, into that part of hell, which is called *lymbus Patrum*, to deliuer from thence the soules of the iust there detayned, till his comming: of which iudgement are also some learned (o) Protestants; but the greatest part of Protestants doe interpret this article, of Christ descending into his (p) graue, soe by the word

word
tak. cont. Duraum l. 8. p. 556. (m) Beza in respon- ad acta Colloquij Montisb. part. 1. pag. 147. D. Willet in his synopsis p. 599. & 600. D. Sutcliffe in his reuiew of D. Kellisons suruay printed 1606. p. 55. (o) D. Bilson in his suruay of Christs sufferings and descent to hell p. 650. 651. 652. and the Lutherans are generally of the same opinion. (p) D. Willet in lymbenastix. D. Fulke so alleadged by FFillet in synopsi pag. 605. 606.

worde hell : vnderstanding the graue : but (9) Calvin teacheth, that by Christs descending into hell is vnderstoode , that Christ apprehended God to be most angry and offended with him for our sakes, and that thervpon Christ suffred great anxiety and grieve of soule ; and which is more , most blasphemously Calvin teacheth, that Christ vttered words of desperation in saying : *my God , why hast thou forsake me?* Touching the article of Christs ascending into heauen, we Catholikes and the Calvinists doe belieue hereby , that Christ truly in body ascended vp into heauen ; wheras (10) Lutherans doe teach , that Christs body is in all places , with the diuinity ; and that therefore it did not really after his passion , ascend vp into heauen , it being there both before & after his passion ; thus the Lutherans both in ours and the Protestants iudgments doe destroy by this their construction, the whole creede , and particularly Christs incarnation , natiuity, passion , death , ascending into heauen, and his comming to iudgment ; seeing, supposing Christs body to be in all places , all these articles were but apparantly or phantasticaly, and not truly or really performed.

6. Touching the article of Christs iudging the quicke and dead : wee Catholikes doe belecue , that

christ

(9) Lib.
2. instit.
cap. 16.
§. 20.

(10) Luth:
l. de sacr.
Cane Do
mini tom.
2. f. 112.
saying :
credimus
quod
Christus
iuxta hu-
manitatē
est ubiq;
presens.
Brenius
in Apolog.
pro conf.
Vvitem.
Illyricus
l. de ascē.
Domini ,
and final-
ly by all
Lutherans

(d) Cal. 1 Christ at his comming to iudgment, will so iudge
 3. insti; man, as that his good workes, receauing all their
 c. 5. §. 2. force from our Sauours passion, shalbe rewarded;
 Bucer. in whereas the Protestants, denying all (s) merit of
 actis collo workes (as iniurious and derogatory to his death
 quij Ra- and passion) do hould, that Christ shall then re-
 tish. Beza ward only a bare and (t) speciaall sayth.

7. Concerning the Article: *I belieue in the Holy Ghost*. Whereas all Catholikes and many protestants do belecue, that the Holy Ghost is the third person in the most Blessed Trinity. *Caluin* (howloeu he was perswaded of the truth or falsehood therof) much lamenteth notwithstanding, to auoyd the force of arguments drawne from the chiefeit places of Scripture, and vsually alleadged by all Antiquity in prooffe of the holy Ghost, be-

(u) inst. ing the third person in the Trinity. Thus we find
 l. 1. c. 13. that (u) *Caluin* will not haue (contrary to all An-
 §. 15. tiquity) that passage of Scripture *Psalme . 33.* By

(x) See the word of the Lord, the heauens were made, and all
 of this the host of them by the spirit of his mouth, to be vnder-
 subject a stood of the diuinity of the holy Ghost. In like
 gainst the sort he reiecteth the argument (x) drawne from
 Trinity, that other most remarkable Text, *1. Ioan. 5.* There
 inuimus be three, that giue testimony in Heauen, the Father, the
 a Prote- be three, that giue testimony in Heauen, the Father, the
 stant in l. *Caluin.* the Father, the
 Caluin. the Father, the
 iudaiz. the Father, the

Caluin

Calvin vpon this place thus saying (therby to take away from thence the prooffe of the Holy Ghost)

Quod dicit tres esse unum, ad essentiam non refertur, sed ad consensum potius. Finally, Luther was so farre from acknowledging the Holy Ghost, to be the third person in the Trinity, or to acknowledge the Trinity it selfe, that thus he writteth: *Anima mea odit hoc verbum, homousion, vel consubstantialis.* My very soule doth hate the worde, homousion, or consubstantial.

Luth. in
l. contra
Iacobum
Latomū
tomo 2.
Witten-
burg. l.
anno
1552.

8. Concerning the article: *I beleue the holy Catholike Church.* The Catholikes do beleue this to be a visible company of mé professing the present Roman Catholike fayth, of which some are predestinated, others reprobated. The Protestāts do belieue this Church to consist only of the elect and (y) predestinated.

(y) Con-
f. Aug.
act. 5.
Luther l.
de Conci-
lijs & ec-
cles. Cal.
l. 4. inf.
c. 1. & 2.

9. Touching the article: *The Communion of Saints.* The Catholikes do heereby beleue, such a communion to be betweene the Saints in Heauen, the soules in Purgatory, & men vpon earth, that the one part doth helpe the other with their most auailable prayers, and intercessions. The Protestants deny all such intercourse of benefites betweene these severall partes of the Church of Christ, accounting (z) the Catholike doctrine

(z) Cal-
uin l. 3.
inst. c. 5.
§ 6. Con-
turbato-
res Cent.
2. lib. 2.
c. 4. col.
460.
Brentius
in confes-
sionibus
Witten-
burg. c.
de Purga-
torio.

heerein superstitious and sacrilegious.

10. Lastly touching the article of *Forgiuenes of finnes*, we Catholikes do beleue, that this remission of finnes is performed, when the soule by a true and inherent iustice, and by infused guifts of God, enioyeth a renouation of her selfe, and thereby becommeth truly iust in the sight of God: the Protestants disallowing all inherent iusticē, doe

(a) *Rem.
nitius in
exam.
Concil.
trid. Cal.
uin l. 3.
instit. c.
11.*

only acknowledge an imputatiue (a) iustice or righteousness, which consisteth in that the iustice of Christ is (as they teach) only imputed vnto sinners; so as wee remaine still sinners, though finnes be not imputed vnto vs through the iustice of Christ: a doctrine most iniurious to the most meritorious passion and death of Christ.

Thus haue wee runne ouer the articles of the creede, from whence wee collect, that seeing (as is aboue intimated) he only belieueth auailablely & truly the creede, who belieueth it in that sence, in which the Apostles did wryte it, & seeing there are meere different or rather contrary constructions of each article giuen by the Catholikes and Protestants, so that if that construction of the Catholiks be true, it followeth necessarily that the other of the Protestants be false, or contrarywise; We may therefore inuitably conclude, that it is
not

not sufficient to saluation for any one to say, that he belieueth the creede, who belieueth the words of it in generall, without restrayning them to any peculier construction giuen eyther by the Catholikes or Protestants, except he belieue it in that one particuler sence (and none other) which was intended by the holy Ghost, when it was first framed by the Apostles.

11. Now in this next place, we are to demonstrate, that graunting for a tyme, by an *Hypotesis* or supposall, that a man did beleue the articles of the creed in their true sence or construction, yet followeth it not, that this beliefe (though it be necessary) were sufficient alone for a man to obtaine his saluation thereby; and the reason heerof is, because it is most certaine, that there are diuers points of Christian Religion, houlden necessarily to be beleued in the iudgment both of Catholikes and Protestants (& accordingly are beleued ioyntly both by Catholikes and Protestants) and yet the sayd points are not containd or expressed in the Creed. Among others, I will insist in these following.

12. First, *That there are certaine diuine writings of infallible authority, penned by the holy Ghost, which we commonly call, the Scriptures of the oulde &*

new Testament, of which Testament we find no mentiō in the Creed, and yet all men are bound vnder payne of damnation to beleue, that such wrytinges there are: since otherwayes (abstracting from the authority of the Church) there were not sufficient meanes left to beleue, that it were a sinne to breake any of the ten Commandments, or (which is more) that Christ Iesus was the true Sauour of the world.

13. Secondly, That there are spirituall substances, which we call, Angels, which now enioy the most happy sight of God, and that many thousands of them, did fall presently after their creation, and are become those malignant spirits, which vsually are tearmed Diuells.

14. Thirdly, That there is any materiall place of Hell, where the wicked are tormented, of which wee find nothing in the Creed in the iudgment of Protestants; for although the word, Hell, be mentioned in that article: He descended into Hell: yet by the worde Hell, the Graue is vnderstood by most of the Protestants.

15. Fourthly, That the paines of the damned, shalbe for all eternity, and not for a certaine tyme only.

16. Fifthly, That Adam did presently vpon his creation fall from the grace of God, and thereby transferred Originall sinne vpon all mankind: So as by reason

reason of his fall, all men are borne in Originall sinne.

17. Sixthly, That the world was once drowned for sinne, which inundation is commonly called, Noës floode .

18. Scueanthly, That our Sauour whilest he conuersed heere vpon earth, did many miracles .

19. Eightly, That S. Iohn Baptist was our Sauiours Precursor or forerunner, and that our Sauour did chose to him certaine men for his Apostles, which did first preach and plante the Christian sayth, through out the whole world .

20. Ninthly, That Circumcision is now forbid- den, as a thing most vnlawfull and vngodly .

21. Tenthly, That there are any sacraments of the new Testament instituted by Christ, for the spiritu- all good of mans soule .

22. Eleuenthy, That before the ending of the world, Antichrist shall come, who shall be a designed en- nemie of Christ, so as he shall labour to subuert, and o- uerthrow all Christian Religion.

23. These points (besides some others) all Christians (aswell Protestants as Catholikes) do beleue, and doe hould that the beliefe of these points is necessary to saluation, and yet not any one of all these articles, is expressed or set downe in the Apostles Creed; whence I conclude, that

the Apostles Creed, cannot be a sufficient boundary to containe and limit an auailable sayth. For what hope can that man haue of his salutiō, who beleeueth, that there are neither any diuine Scripture, nor any Decalogue commonly called the ten Commandements, nor that Christ did worke any miracles, nor that he instituted any Sacraments, nor that there is any place of hell for the damned, nor finally (to omit the rest) that there is any eternity of punishment?

24. And heere I am to premonish the Reader, that it is no sufficient answer to reply, that most of al the foresayd points are expressed in the Scripture, and therefore are to be beleued; this I say, auaieth not, seeing heere I dispute against those, who maintaine with wouderfull pertinacity of iudgment, that it is sufficient to saluation, to beleue only the articles (& nothing els) which are containd in the Creed; but not any of the former articles are containd therein. Again, seeing to beleue, that there are any diuine Scriptures, is not expressed in the Creed, it conduceth nothing to the answering of this our argument, to say that the forementioned articles are proued out of Scripture, and therefore are to be beleued.

25. Neither secondly, can the force of our
sayd

sayd argument be auoyded, in replying that al the former articles are implicitly comprehended in that article : *I beleue the holy Church* : because the Church teacheth, that all these articles are to be beleued : this is no warrantable answer, by reason, that as these may be reduced to this article of the Creed , so also may al other points controuerted betweene the Catholikes and the Protestants, be in like manner reduced to the sayd article, seeing the Church of God setteth downe, what is the truth, & what is to be beleued in the sayd Controuerseys, binding her children vnder payne of damnation, aswell to beleue the truth in the Controuerseys of our dayes, as to beleue the former articles mentioned, which are not expressed in the Creed . And yet these our Newtralisits in Religio, who make the creed, the sole square of their faith, do not thinke, that those questions of Religion insisted vpon betweene Catholikes and the Protestants, are in beleuing or not beleuing of them, any way hurtfull to their saluation .

C H A P. V.

The same proved from the want of unity in sayth betwene Catholikes and Protestants, in articles necessary to be beleued, and yet not expressed in the Creede.

IN this third and last place we will insist in certaine controuerfies of Religion, so differently maintayned by Catholikes and Protestants, as that graunting the maintaynours of the one side, to hould the truth, it followeth, that the other party vphouldeth falsehood and heresy. Now for the more dangerous wounding of our Newtralizing Protestants heerein, I will omit here to speak of the Controuerfies, touching Purgatory, Praying to Saints, Free-will, Monachisme, and diuers others such like; and will reſtraine my ſelfe, only to theſe Controuerfies, the ſubieſt of which Controuerfies, are taught by the one ſide, to be (vnder Chriſt) the immediate meanes, of our grace & ſaluation; and denyed by the other party, to be of any ſuch force and efficacy, for the ſoules euerlaſting good: and conſequently in regard of their ſubieſt, are one way neceſſarily to be beleued. So as if it be ſhewed, that the Protestants and the
Catholikes

Catholiks do mainly dissent in the meanes of ob-
tayning grace, & purchasing of saluation ; it must
of necessity be inferred, that both the Protestants
and the Catholikes continuing in such their state,
cannot obtaine grace and saluation : since not on-
ly Philosophy, but euen naturall reason teacheth
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eyther not the same meanes, which are only and
necessarily instituted to the gayning of the sayd
end .

1. But to proceed to these points First, Con-
cerning the sacraments in generall ; the Catholikes doe
beleue, that all of them (where no iust impediment is)
do conferre grace into the soule of man, by the helpe and
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neth its saluation . The Protestants do not ascribe a-
ny such supernaturall effect or operation of grace
to them .

2. And to come more particularly to the Sa-
craments . Touching Baptisme : the Catholikes
beleue, That children being borne in Originall sinne ,
cannot be saued, except they be baptized with water ,
according to those wordes of S . Iohn . 3. Vnlesse a man
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leue, that infants dying vn timerely, may be saued .

(a) Wil-
let in his
meditat .
in Psal .
122 . &
Calu . &
Beza fre-
quently .

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(a) Wil-
let in his
meditat.
in I. sal.
122. C.
Cain. C.
Bez. as fre-
quently.

3. Touching the Sacrament of Penitance or Confession, the Catholikes beleue, That after a Christian hath committed any one mortall sinne, that sinne cannot be forgiven him, but (at least in voto) by meanes of confessing the sayd sinne to a Priest, of the new Testament, and receauing absolution thereof from him: answerably to that of S. Iohn. 20. Whose sinnes you shall forgive, they are forgiven them: and whose sinnes you shall retayne, they are retayned. The Protestants beleue, that neyther the confession of sinnes to man, nor the absolution of man, is necessary for the remitting of them; but that it is sufficient to confesse them only to God. And thus according to the diuersity of doctrine, either the Protestant for want of this sacrament (after he hath mortally sinned) cannot be saued, or Catholiks for wrongfully imposing this yoke vpon Christiāns, do loose their saluation.

4. Touching the most Blessed Eucharist, the Catholikes beleue, That the very body and bloode doth lye ineffably and latently, vnder the formes of bread and wine, according to that: This is my body, This is my blood. Math. 26. That vnlesse we eate his body, and drinke his blood, we shall not haue life everlasting. Iohn. 6. Lastly, That we are to adore Christ his body, being accompanied with his diuinity in the sayd

Sayd Sacraments. The Protestants do beleene, that Christs true body, as neuer leauing heauen; cannot possibly be truly and really vnder the forme of Bread and Wine; and consequently they beleue, that the eating of his body, and drinkinge of his blood, is not necessary to saluation. Finally they hould our adoration of the Sacrament to be open Idolatry; and tearme Catholikes Idolaters, for adoring of it. And thus eyther the Protestants, as not feeding vpon this celestially food, shall not haue life euerlasting, if the Catholikes doctrine heerein be true; or els Catholikes (suppose (which God forbid) they should erre) for teaching and practising idolatry heerein, should incurre damnation.

5. Touching the meanes of our Iustification. The Catholikes beleue, *That not only sayth, but workes also do iustify*. The Protestants reiect all workes from Iustification; teachinge that only sayth doth iustify man: yea they further proceed, affirming that who once hath true sayth, is most assured and certaine ^(b) of his saluation, whereas the Catholikes reputing this as a meere presumption, are willing according to the Apostle, Phil. 2. *To worke their saluation with feare and trembling.* To be short the Protestants do teach, that a man

^(b) Calu.
in insti.
passim.
Kernit.
in exam.
Cens. Tri

by thinking himselfe to be iust, is by this meanes become iust; whereas the Catholikes do *hould this doctrine not only to be phantasticall, but also (c) in reason most absurd.*

(c) *Bella.
l. 3. de
Iustificac-
tione.*

6. Touching Grace, without which a man cannot be saued, the catholiks beleue, That God out of the Abyssse and deapth of his infinite mercy, offereth to euery Christian sufficient grace, whereby he may be saued, and therefore they do encourage euery one to endeavour to seeke their saluation. The (d) Protestants reach, that God giueth not this sufficiency of grace, to euery one, but to certaine men only; & that diuers there are, who notwithstanding al their endeavour to beleue truly, and liue vertuously, yet they cannot, nor shall not be saued.

(d) *Calu.
& Beza
in whole
treatises.
D. Willet
synopsi
1600. p.
789.*

(e) *The
impossibi-
lity of the
command-
ments
as taught
by D. Rey
holds 2.
conclus-
annexed
to his con-
ference p.
697. D.
Willet in
synopsi p.
564.
(f) *Ser-
de Mayse.**

7. Touching the Decalogue, or ten Commandements, the Catholiks beleue, That except a Christian do keepe them, he cannot be saued, according to our Sauour: *If thou wilt enter into lyfe, keepe the Commandements.* Math. 19. The (e) Protestants do absolutly teach an impossibility of keeping them. And thereupon Luther thus affirmeth: *The ten Commandements (f) appertaine not vnto vs.*

8. Lastly, touching the Pope or Bishop of Rome, the Catholikes do beleue, That he is vnder Christ, the supreme Pastour vpon earth; that who doth not communicate

Qui non credit, condemnabitur.

53

communicate with him, in sacraments and doctrine, not yeelding him all true obedience, in subjecting their iudgments in matters of fayth to his iudgment and sentential definitions, cannot be saued. The Protestants doe teach, that the Bishop of Rome is that Antichrist which is deciphred by the (g) Apostle, and which is the designed ennemy of Christ, and that who-soeuer embraceth his doctrine, or enthralleth (as they write) their assents to his cathedrall decrees, in points of Religion, cannot obtayne saluation.

(g) 2
Thess. 2.
Apo. 12
G. 17

9. Thus farre of these pointes, of which I haue made particuler choise to insist vpon (omitting some others of like nature) because wee see, that most or all of them, do immediatly and principally (as is aboue sayd) touch the meanes of purchasing of grace, of remission of our sinnes, and obtayning of saluatiō, being maintayued for such by the Catholikes, but vtterly denyed & reiected by Protestants. And here I now vrge two things. First, if these former doctrines, as they are belec-
ned by the Catholikes, do immediatly concerne saluation, and become necessary meanes thereof, then cannot the Protestants (as reiecting all such doctrines, and such meanes both in beliefe & practise) be saued. But if (by a supposall) they be not of that nature, but false in themselves, and the

contrary doctrines true, then cannot the Catholikes (as beleeuing false doctrines immediatly touching mans saluation, and accordingly practising them) be saued. From which forked argument, it may most demonstratiuely be inferred, that it is impossible, that both the Catholiks and the Protestants (the one part beleeuing, the other part not beleeuing the foresayd doctrines) should both be saued; for who neglecteth necessary meanes, shall neuer attayne to the designed end of the sayd meanes. Secondly, I vrge, that a false beliefe, not only in these articles, but also in any other Controuerfyes, betweene the Catholikes and the Protestants, is plaine Heresy. And this, because euery false beliefe, is comprehended within the definition of heresy, as being in it selfe an electio & choise of a new or false doctrine, wilfully main-
tayned against the Church of God; and therefore it followeth; that eyther the Catholikes or Protestants for their persisting in this false beliefe, or heresy, shalbe damned.

10. But heere I will stay my selfe; wading no further in the disquisition and search of the great dissentions betweene Catholikes and Protestants, touching Fayth and beliefe; only I will reflect a little vpon the premises of the two last Chapters,

Chapters. And heere, since it is made most evident, first, that the Protestants and Catholikes, do mainly differ in the sense and construction of the articles of the Creed, and consequently (seeing the sense and not the wordes make the Creed) that they both do not beleue one and the same Creed, but haue to themselves seuerall Creedes. From whence sufficiently is discovered, that want of vnity in fayth, among them both; which vnity is so necessarily required to mans saluation, as in the precedent Chapter is demonstrated. Secondly, that though by supposition, they did beleue the Creed, & the sense therof with an vnanimous consent, yet it is proued, that there are diuers other articles not containd in the Creed, which are indifferently beleued (as necessary to saluation) both by Catholike and Protestant. Thirdly, seeing also there are sundry Controuerfies in Religion (as is aboue exemplified) which immediately concerne saluation, being houlden as necessary meanes thereof, by the catholikes, but disclaymed from and abandoned by Protestants, as mayne errors and false doctrines, that therefore it is a manifest error to make the Creed, the sole rule of fayth.

II. Therefore from all the former premises,

I do

I do auerre, that he, who maintayneth, that both Catholikes & Protestants, and consequently men of any Religion (notwithſtāding that the one ſide doth neceſſarily belecue and maintaine Heresy) can be ſaued, or that euery Chriſtian can obtaine heauen, is wholly deprivied of all true iudgement, reaſon and diſcourſe, and for want thereof, may deſeruedly be ranged among them, of whome the Pſalmiſt ſpeaketh : *Noliſte fieri ſicut equus & mulus, quibus non eſt intellectus*. Do not become as Horſe and Mule, which haue no vnderſtanding.

CHAP. VI.

The ſame proued from the authority and priuiledges of the Church, in not erring in her definitions, and condemnation of Heresies; and firſt by Councells.

FROM the inuiolable vnity of Fayth, we will next deſcend to the priuiledges of Gods true church, of which priuiledges, I will at this tyme take only one into my conſideration; which, is that the church of God is indued with a ſupreme prerogatiue, in not erring in her definiō of faith or condemnation of heresy. This point is warranted by innumerable texts of holy Scripture, as where it is ſayd : *Vpon thy wailes, O Hieruſalem, I haue*

haue set watchmen, all the day, and all the night they
shal not be slēt. *Isai. 72.* But God did not set watch-
men ouer his Church to teach errours. And a-
gaine, the ^(a) Church of God, is the pillar and foun-
dation of truth; what more perspicuous? And fur-
ther, whereas each man is commaunded to re-
paire in difficulties, euen of lesser consequences,
to the Church, it is threatned by Christ himselſe,
that who will not heare the Church, shalbe ac-
counted, as an heathen or publican, according
to that his condemnation: *Si Ecclesiam non audie-
rit,* ^(b) *sit tibi sicut Ethnicus & Publicanus*: where we
find no restriction; but that in all things wee are
to heare the Church. Againe Christ himselſe spea-
keth to his Apostles, and in them to the whole
Church: ^(c) *He that heareth you, heareth me.* But if
the Church, could erre, neyther would Christ
referre vs to the Church (especially vnder so great
a penalty) neyther by hearing the Church, could
we be iustly sayd to heare Christ. Finally, the
Church is so gouerned by Christ, as its head, or
spouse, and by the holy Ghost as its soule, as ther-
fore we find the Apostle thus to write ^(d) therof. *God hath made him head.* (speaking of Christ) ouer
all the Church, which is his body: And againe one ^(e)
body, and one spirit, and yet more: *The* ^(f) *man is the*

H

head

^(a) 1.
Tim. 3.

^(b) *Matt.*
18.

^(c) *Luz.*
10.

^(d) *Ephes.*

^(e) *Ephes.*

^(f) *Ephes.*

4.

5.

head of the Church. From which Texts it followeth, that if the Church should erre in its definition, or resolution of Fayth, and condemnation of Heresy, this erring must iustly be ascribed to Christ and to the holy Ghost: and consequently it followeth, that the Apostles in making the Creede, would haue omitted that Article. *I belieue the holy Catholike Church.* For why should we be bound to belieue the Church, if the Church could erre?

2. This truth, (I meane that the Church of Christ cannot erre in her sententionall decrees) is so illustrious and euident, that Tertullian speaking of certaine Heretikes of his time, obiecting the erring of the whole church, thus figuratiuely or Ironically writeth: *Age (g) omnes errauerunt, nulum respexit Spiritus sanctus: that is, goe to, belike, all the Churches haue erred; & the holy Ghost hath respected or looked vpon no one Church.* And S. Augustine. *Disputare (h) contra id quod Ecclesia vniuersa sentit, insolentissima insania est: To dispute against any point, maintained by the whole Church, is extreme madnes.* To whose iudgement herein most of the more sober and learned Protestants doe indisputably subscribe; since diuers of (i) them doe with all seruour and earnestnes maintaine, that the church of Christ cannot erre, and that, what she

(g) Lib-
de prescr.

(h) Epist.
118.

(i) D. Bā.
croft in
ser. 1588

Fox. a. 1.
Mon. 464

b. art. 4.
the deu-

ies: of Ge-
neua in

their pro-
positions

and prin-
ciples, dis-

puted

pag. 141.
& diuers
others.

she defineth, for truth, is most true, or what for Heresy or falsehood, is hereticall, and to be condemned.

3. This *basis* or foundation of the Churches not erring, being thus firmly layd, we are here-vpon to conclude, that what points of Religion, the Catholike Church of Christ hath condemned for heresies, the same are by vs to be reputed for heresies (since the Churches cōdemnation or approbation is most infallible) & the maintainours of the sayd heresies, for heretikes; and consequētly that such heretikes, as departing out of the Church of God, by their houlding of the sayd hereticall opinions, cannot be saued. Now because the iudgmēt of the Church in matters of fayth is (by the aknowledgment of all sides) discouered two wayes; first by the sentence of generall Councils; secondly by the frequent attestations of the chiefe doctors of the Church in euery age, in their particuler writings, they not being contradicted therein, by any other orthodoxall Fathers, or doctors of the same age; I will therefore distributiuely handle both these wayes, shewing that both by generall Coūncels, and also by the particuler iudgment of the learned Fathers, many opinions, though not touching the Trinity, the Incarnatiō,

the Passion, or the expresse articles of the Apostles Creed, haue bine condemned for plaine heresies, and the belieuers of them anathematized for Heretikes.

4. And first, to begin with Councells, the infallible authority of which, euen Christ himself, hath by his own words often ratified: as where he
 (k) Math. sayth : *Where* (k) *two or three* (much more when
 18. many hūdred venerable Bishops) *are gathered together in my name, I am in the midst of the.* And againe,
 (l) Math. speaking to his Church, and in it to the assembled
 28. Doctours and Pastours thereof : *I am* (l) *with you all dayes, euen to the consumation of the world.* Which
 (m) c. 15 counells are euer directed, and gouerned by the
 (n) Atha. holy Ghost : according to those wordes in the
 epist ad Epictetū. Acts : *Visum est* (m) *Spiritui sancto & nobis . It hath*
 Aug. epi. seemed good to the holy Ghost and vs . And therefore
 162. Na are worthily receaued & admitted, for the supre-
 Zianz mest sentence of Gods Church, not only by the
 oratione in Atha- ancient (n) Fathers, but euen by the more learned
 nasium. Cyrill. Protestants; since to omit others, one of the most
 de Trini- remarkable of them thus writeth : Synods (o) are
 rate &c. an externall iudiciall meanes to discern error; & the
 (o) D. Bil- supremest meanes to decyde doubts . But to proccede.
 son in his
 perpetual
 gouernēt
 pag. 370. The Councell of Nice was celebrated (though
 principally for the repressing of the heresy of Ar-
 rius,

rius, denying the diuinity of Christ) yet withall touching the Controuersy of keeping the feast of Easter, as is apparent out of ^(p) *Eusebius*, ^(q) *Athanasius*, and ^(r) *Epiphanius*. Now this Council pronounceth *Anathema*, to al those, who (besides their denying of the diuinity of Christ) shall deny that the feast of Easter, was not to be kept according to the custome of the church, but according to the custome of the Iewes. And these heretikes were called *Quartodecimani*, of whom see *Tercul. l. de prescrip. Augustine heresis* 29. And here we are to vnderstand, that the worde: *Anathema*, vsed and pronounced by this Council (which word is also almost euery where vsed in all their general Councells) signifyeth asmuch, as *accursed*, and in this sense we find this word, *Anathema*, to be vsed by the Apostle, in seueral ^(t) places, so as when a Council pronounceth *Anathema*, to any for belieuing such and such heresies, or not belieuing such and such true doctrines, it intendeth to say, that those men so doing, are to be accursed and abandoned from God, But no man is to be accursed or abandoned from God, for belieuing, or not belieuing points of indifferency, but for belieuing of such errours, as cannot stand with his soules saluation.

5. Also you shall reade Act. 15. of the Coun-

(p) D. 8:1.
son supra
pag. 374.
(q) Lib.
3. de vita
Constan-
tini.
(r) De sy-
nodois Art.
munis &
Seleucia.
(s) Heres.
70. An-
dianon.

(t) Epist.
ad Rom.
9. 1. Cor.
12. &c.

cell assembled in the Apostles time, the occasion and reason thereof was, for that certaine contentious men, maintaining that the Gentiles, cōuerted to the Christian sayth, might eate meats offered vp to Idols, & blood and strangled beasts, contrary to the custome of the Iewes; the Apostles being assembled, & bearing with the weaknes of the Iewes, in the infancy of the Church, decreed the prohibition of eating blood and strangled meates. After, which decree once established, it is certaine, that it had bine a mortall sinne immediately to haue eaten of blood, and strangled meates; so as before it being a point of indifferency, is now made necessary. This appeareth from the text: first from those wordes; *Certaine going forth from vs, haue troubled you with wordes, subuerting your soules.* But men do neyther depart out of the Church, by maintaintng certaine opinions, nor by their example therein can they subuert other mens soules, if their doctrine and practise thereof, do stil remaine, about things indifferent; Secondly from that other passage. *It hath seemed good to the holy Ghost and vs, to lay, no further burthen upon you, then these necessary thinges:* where we find, that the prohibition of such meates, is ranged by the Apostles, in regard of those tymes, amounting

mong those things, which are necessary; Again
neither would the Apostles haue gathered them-
selues so solemnly, neither would they haue ascrib-
ed, the decreeing of it to the worke of the holy
Ghost, if the subiect of the question, and diffi-
culty then discussed of by them, had concerned
matters only of indifferency.

6. Now from the example of this Councell,
I do gather, that if a Councell by its owne autho-
rity may decree, that the eating of certaine meates
(being otherwayes of their owne nature indiffe-
rently to be eaten without sinne) shalbe vnlawful,
and shall repute and hould the impugnors there-
of for men departed from out of the Church of
Christ; then *a fortiori*, what doctrine soeuer a
Councell shall condemne of its owne nature for
heresy, the same is to be reputed, by all good
Christians for heresy, and the defendours thereof
for Heretikes.

7. The third Councell of^(u) Carthage (wherat
S. Augustine was present) decreed, that the booke
of the Maccabees with some other bookes, should
be acknowledged as canonicall; and pronounceth
an *Anathema*, and condemnation to all those, who
should not belieue them, as canonicall scripture:
from whence it may be concluded, that seeing the
booke

^(u) Can.
47.

booke of the Machabees; teacheth prayer for the dead, that therefore this Councell alloweth this doctrine, and condemneth the contrary doctrine for heresy.

8. The doctrine of the Nouatians (who taught, that there was not power in the Church, to reconcile men to God, but only by Baptisme; excluding and denying thereby the sacrament of Penance) was condemned with the thunderbolt of *Anathema*. In the Councell of Rome houlden

(x) *lib. 6. hist. c. 33.* vnder Pope *Cornelius*, as (x) *Eusebius* reporteth, was condemned for heresy, the errour of Anabaptisme, as the same (y) *Eusebius* relateth.

(y) *l. 7. hist. c. 2.*

1.
(z) *re pater in act. 1. Conc.*

9. The Councell of *Chalcedon* condemned the heresy of *Eutiches*, who taught, that there was but one (z) Nature in Christ, after the Incarnation. In like sort the first Councell of *Ephesus*, condemned the heresy of *Nestorius*, teaching two persons to be in Christ, as appeareth out of (a) *Prosper*, and (b) *Socrates*. Now touching both these last heresy'es, we are to vnderstand, that both *Nestorius*, and *Eutiches*, did beleue in Christ Iesus our Saniour, as the Redeemer of the world, yet they were registred & braded for heretiks only for their pertinacious erring, touching the Person & Natures of Christ; as now the Protestants may be

(a) *In Chronico.*

(b) *lib. 7. c. 38.*

reputed Heretikes, for their ascribing of ignorance, Passion, and desperation to Christ.

19. The Council of Chalcedon also decreed, that vowed virgins and monks could not marry, condemning those with an *Anathema*, & for heretiks, that should hold & maintaine the contrary, as is to be seene out of the Councell it selfe. The fourth Councell of Carthage (whereat S. Augustine was present) pronounced, that the (c) doctrine of prayer and Sacrifice for the dead, was according to the true sayth of Christs Church; and condemned the contrary opinion for heresy and the maintainers of them for Heretikes. The Councell of Constantinople, vnder Pope Vigilius, condemned Origen for his heresy, in which he taught that the deuils should in the ende be saved; as (d) Zonaras and (e) Nichephorus relate. Finally the seventh synod or 2. councell of Nice, condemned all them for Heretikes, who taught, that the Images of Christ, & of his Saints, were to be deprived of all due respect and reuerence, and to be condemned and broaken: of this point, see Paulus, (f) Diaconus and (g) Cedrenus.

(c) Can. 79.

(d) In vita Iustitiani.

(e) Lib.

17. c. 27.

(f) Lib.

23. tit. 1.

Roman.

(g) In

comp. d. s.

historia.

11. Thus farre concerning Councells, condemning for heresy false opinions touching sayth and Religion, where I haue restrayned my selfe,

only to those Councils (this last only excepted) which were within the first five hundred yeares, or little more, because those tymes are more prized, & esteemed, then the now later tymes. The like course was continued by Councils, for condemning and resisting of Innouations, and false doctrines (though not concerning the Trinity, the Incarnatiō, or the Apostles Creed) in the succeeding Ages; which I purposely omit.

12. But now I heere demand, first how can it stand with the infallible authority of Gods Church, in not erring in matters of sayth (of which priuiledge I haue intreated in the beginning of this Chapter) if so she shall define the former errours, for condemned heresy, and Anathematize, and curse the maintayners of them, for branded Heretikes, if the doctrines are but only, matters of indifferency; & such as may stand with saluation? Secondly, I aske, how both the deffendours & impugnors of the sayd doctrines, can be freed from the brand of Heresy? Seeing the true definition of Heresy, necessarily agreeth to the doctrines, maintayned by the one side; for it is certaine, that eyther the Catholikes, or the Protestants, do make choise of new opinions herein, & do stubbornly maintayne these their Innouations

uations against the Church of God.

*The same proued from the authority of the Church,
condemning heresies, manifested by the writings of
particular Fathers.*

CHAP. VII.

NOW to come to the second way, of disco-
uering the Churches sentence, in the fore-
sayd point, which is by the particular iudgment,
of the ancient learned Fathers, which were in their
seuerall ages, the shyning lamps of Gods Church,
whose authorities that all succeeding ages, are to
reuerence, is easily euicted from Gods holy writ;
for answerably heerto we read in Deutronom. 32.
*Remember the old dayes, thinke vpon euery generati-
on, aske thy father, and he will declare vnto thee, thy
elders, and they will tell thee.* And the Protestant
confession of Bohemia conspireth therunto, saying:
*The ancient Church, is the true and best mistresse of
posterity, and going before leadeth vs the way.* Com-
ming then to the Fathers, I will first insift in the
particular errors (not touching cyther the Tri-
nity, the Incarnation, & Passion of our Sauour,
or the articles of the Creed, but points seeming of
more indifferency) condemned by them, for open

(a) Hae-
monia
confess. p.
400.

and damnable heresy. And heere I haue purposely made particuler choice of diuers Controuersies of this tyme, handled betweene the Catholikes & the Protestants, to the end that our *Adiaphorists* (who maintayne, that both Protestants & Catholikes may be saued) may see, that the denyall of those very articles of fayth, were reputed by the Fathers of the primitiue Church, for heresies, & the denyers of them for Heretikes, and consequently in the Fathers iudgment, not capable of saluation. Next I will set downe, diuers of the Fathers sayinges, & sentences, pronounced of heresy, and Heretikes in generall.

2. But before we come to the condemnatiō of particuler heresies, we must conceaue, that reason it selfe, & reuerence due to the chiefe Doctors & Fathers of the primatiue Church, must presuppose, that in those tymes, all those opinions, were generally acknowledged for damnable heresies, which are placed in the Catalogue of heresies, by *Irenaeus, Hierome, Epiphanius, Philastrius, Augustine, Theodoret*, and other approued Authors, of those dayes. This by drift of reason is to be acknowledged, for two respects: First, because we cannot find any Doctor, or Writer of the same ages, who contradicted the foresayd Fathers, for planting in
their

their Catalogues, any opinion as heresy, which was not heresy. Secondly, in that the forenamed Fathers, and Authours of the Catalogues of heresies, were godly and learned men, and therefore neyther would, nor durst, brand any opinion with the note and marke of heresy, which the whole Church of God did not then take as heresy. All this then iustly & truely presupposed; let vs proceed to the particular heresy's, so registred for such, by some of the foresayd Fathers, where (for the fuller conuincing of our Newtralisists in Religion) my greatest choise (some few only excepted) shalbe of the Controuersies, remayning still at this day, betweene the Catholikes and Protestants.

3. First then, That God was the author of sinne, was maintayned by *Florinus*, and condemned for heresy, or rather blasphemy by (b) *Ireus*, and (c) *Vincentius Lyrinensis*.

4. The opinion touching the impossibility of the Commandments, was maintayned by certaine Nouelists of those tymes, & condemned for heresy by (d) *S. Hierome* in these words: *Execramus &c. VVe doe execrate, and abhorre the blasphemy of those, who say that any impossible thing is commanded by God, to be kept and obserued by man.* See also the like

(b) *Emse*
l. 5. hist.
cap. 20.
(c) *In cō-*
monitione

(d) *In ex-*
plan. sim-
bol. ad
Donat.

(e) Sermon. de temp. fine. cap. 101. like condemnation heereof giuen by (e) S. Augustine.

5. That man had not Free-will, is auerred by the Manichees, and condemned for a manifest heresy by (f) Hierome in these wordes: *Manichæorum est hominis damnare Naturam, & liberum auferre arbitrium*. The Manichees do condemne mans nature, & do take away Free-will. As also by S. Augustine (g) saying: *Peccatorum originem non tribuunt Manichæi libero arbitrio*. The Manichees doth not ascribe the beginning of sinne to Free-will.

6. That sayth doth only iustify, was condemned for an heresy in the Eunomians by (h) S. Augustine, who further (i) sayth, that it first proceeded from the false vnderstanding of S. Paul in his epistles.

7. That prayer or sacrifice, could not be offered vp for the dead, is maintained by Aerius, & his followers, who also taught, that set fasting-dayes are not to be appointed by the Church: yet were these two opinions condemned for heresy by (k) Epiphanius, and (l) S. Augustine, who thus writeth: *Aeriani heretici docent, non oportere orare, aut offerre sacrificium pro mortuis, nec statuta solemniter celebranda esse ieiunia, sed cum quisque voluerit ieiunandum, ne videatur esse sub lege*. The Heretike Aerians do

do teach, that we ought not to pray or offer sacrifice for the dead: that solemne fasting dayes are not to be celebrated, but that euery one is to fast, when it pleaseth himselfe, least otherwise he might seeme to liue vnder the law. Thus farre S. Augustine.

8. That Virgins might marry, was condemned in *Vigilantijs* for heresy by S. Hierome, who against the same *Vigilantijs*, thus writeth: *Quid faciunt Orientis Ecclesie? &c.* What do the Churches of the East in this point? What the Church of Egypt? And the Apostolicall Sea? They admit for Priests, men, who are eyther Virgins, or continent, or if they haue wiues, do cease to become husbands.

9. That marriage and virginity was of equal dignity, was defended by Iouinian, who also absolutely denied, all diuersity of merits, yet was this his error condemned for heresy by (m) S. Hierome, and (n) S. Augustine thus writing thereof: *Iouiniani damnamus errorem, qui dicit nullam in futuro meritum distantiam.* We condemne the error of Iouinian, who teacheth, that there is no disparity, or difference of merits in tyme to come.

(m) Lib. 1. Aduer. Iouin. c. 2.
(n) De ueritate seculi. 191.

10. That the Church was not euer visible, was taught by the *Donatists*, but condemned for a most wicked heresy, by S. Augustine, who thus discourseth thereof: *Donatiste (o) detorquent scripturas,*

(o) Lib. de uis. Eccl. c. 12. & epist. 170 ad Sententiam.

in Ecclesiam Dei, ut tanquam defecisse, & perijisse de toto orbe videatis. The Donatists do detort the Scripture, and apply it against the Church of God, that the Church thereby may seeme to haue suffered defect, or perished out of the whole world.

11. That Baptisme of children was not necessary, was taught by the Pelagians, but condemned for a manifest heresy by (P) Innocentius, by (Q) S. Augustine, and (R) S. Leo.

(p.) In
rescripto
ad Mile-
sitianum
Concil.
l. 1. c. 11 c.
ref. 88.
(q.) In ep.
86. ad I-
piscopum
Aquile-
ensem.

12. The Religious vse of the images of Christ & his Saints, was sacrilegiously denied be Zenaias Persa, as Nicephorus (s) witnesseth, thus writing: Zenaias iste primus (o audacem animam & os impudens) vocē illam euomuit, Christi, & eorum quā illi placuerūt, imagines venerandas non esse. that is. This Zenayas was the first, that vomited forth this word (o bold soule, and impudent mouth) that the Images of Christ, and his Saints, were not to be worshipped.

12. That we ought not to pray to Saints, or to worshippe their Reliques, was maintained by Vigilantius, but condemned for heresy by (V) Saint Hierome, and by (V) S. Augustine, who of this later branche thus writeth. Sanctorum corporum, & precipue Beatorum reliquias, ac si Christi membra, sincerissime honoranda credimus; si quis contra sententiam venerit, non Christianus, sed Eunomianus aut Vigilantianus credi-

(r.) Lib.
cont. Vi-
gilant. c.
1. & 3.
(s.) Lib.
de Ecles.
dog. c. 73

creditur. VVe beleue that the Reliques of holy bodyes (but especially of Martyrs) as the members of Christ, are to be honoured most sincerely: and who shall come to impugne this doctrine, is to be accounted no Christian, but eyther an Eunomian or a Vigilantian.

13. The ouerthrowing of Altars, & casting away of holy Chrisme, was taught & practised by the Donatists, yet was this their sacrilegious proceedings condemned, & themselues branded for Heretikes by (x) S. Augustine, and by Optatus, who speaking to the Donatists, discourseth therof in this manner: *Quid (y) est tam sacrilegum, quam altaria Dei, in quibus & vos aliquando obtulistis, frangere, radere, remouere? Quid enim est altare, nisi sedes corporis & sanguinis Christi? Quid vos offenderit Christus, cuius illic per certa momenta, corpus & sanguis habitabant? VVhat is so sacrilegious (O you Donatists) as to breake, deface, cast downe the altars of God, wherupon your selues haue sometymes offered vp sacrifice? VVhat other thing is an Altar, then the seat of the body and blood of Christ? In what hath Christ so offended you, whose body and blood, for certaine moments or short tymes, did dwell and remayne upon the Altars?*

14. To be short, I passe ouer (as lesse pertinent to the Controuersies of these tymes) how the error of Origen touching the saluation of Diuells

(x) Lib. 2. contra Petilianū c. 52. & l. 3. c. 40. & epist. 163.
(y) Lib. 6. contra Donatist.

(z) *Her.* 43. & de *civ. Dei* l. 21. cap. 17. was condemned for heresy, by (z) *S. Augustine*; the error of *Tertullian* denying second marriages, was in like sort mightily reprehended & condemned by (a) *S. Augustine*, though both these Doctors (I meane *Tertullian*, and *Origen*.) had otherwise by their learned writings, deserved well of the Church of God.

86.

15. Thus farre touchnig the foresaid controuersies condemned for heresies, by the Fathers of the primatiue Church; though the subiect of the said heresies, was neither touching the Trinity, the Incarnation, the passion of our Sauour, or the articles of the Creede; a point so euident, & confessed euen by the Protestants, as that many of the foresayd examples, are collected out of the Fathers, and confessed so to be condemned, by learned Protestants, as by the Centurists in their first chapter of euery seuerall Century, by *Osiander*, in his seuerall centuries, as also by *Pantaleon* in his Chronology. Besides which condemnation of the Church, eyther these doctrines, or the contrary to them, are necessarily proued to be heresyces, euen from the very definition of heresy about set downe; and therefore it followeth, that both the Catholikes and Protestants (the one be- leiuing them, the other not) cannot be saued, see- ing

Qui non credit, condemnabitur.

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ing Heretikes, dying Heretikes, cannot be saved.

16. Now to come to the sentences of the Fathers powred out in great heate, and seruour of zeale against Heretikes & Heresies in generall. And to beginne with *S. Iohn* the Euangelist. *S. Ireneus* ^{(b) lib. 3. c. 3. & apud Eu- feb. l. 4. c. 13.} relateth (to set downe *Ireneus* own wordes) that *Policarpus* the martyr (who was scholler to the Apostles) was wont to tell, how that Saint *Iohn* the Apostle of our Sauour, being at a certaine tyme in *Ephesus*, and going into a publicke bath, & finding *Cerintus* the Heretike to be within the bath, ranne presently out of the bath, saying to them who were with him: *Let vs flee from hence, for feare least the bath fall vpon vs, and kil vs, in which the enemy of God Cerintus abideth.*

17. The sayd authour ^{(c) vbi supra.} *Ireneus*, in like sort relateth in these wordes following, how that the foresayd *Policarpus* meeting at Rome by chance, *Marcion* the Heretike, and being demanded of *Policarpus*, whether he knew him or not? answered: *Yea, I know thee for the chiefe child of Sathan.* To conclude with the testimony of this Father, the sayd *Ireneus*, writing to *Florinus* an heretike, who once was scholler to *S. Policarpe* with him, thus ^{(d) Iren. in epist. 1 ad Flori.} sayth: *These opinions* ^(d) *of thyne (O Florinus) to*
 K 2 speake

speake friendly, are not true nor holosome. These opinions are repugnāt to the Church &c. I may trulie protest, that if the holy & Apostolicall Priest Policarpus, had heard of such opinions, as thou defendest, he would haue stopped his eares, & cryed out (according to his fashiō) O good God, vnto what miserable tymes, hast thou reserved me, to heare these things? And presently would haue runne out of the place, where he had beene standing or sitting, where such doctrine had beene uttered. But now to reflect a little vpon the premises: Cerinthus, Marcion, and Florinus, did all belieue in the Trinity, the Incarnation of our Sauour, and receaued the Apostles Creede; and erred only in lesser points, and yet wee see what sharpe reprehensions, were vsed towards them, by S. Iohn, & S. Policarpe his scholler, As to fly out of their company, to acknowledge one of them to be the child of the Diuell, to stoppe their owne eares, for not hearing of their errours &c. All which speeches had beene ouer much, aggrauated, and transcended the boundes of Charity, if their errours had rested vpon matters only of indifferency, and had beene compatible with mans saluation.

18. But to proceed to the sentences of other Fathers in this point. Athanasius sayth in his creed (to vse his wordes) *VVho soeuer doth not bould the*
Catholike

Catholike faith, whole and inuolable, he shall perishe
for euer. And S. Hierome expressly thus writteth:
For ^(e) one worde or two, contrary to the sayth, many
haue beene cast out of the Church. Yea he proceedeth
further thus writting: Heretici ^(f) quicumque, Chri-
stiani non sunt. VVho soeuer are Heretikes, these men
are not Christians. S. Basil was wount to say, as
Theodoret recordeth: Those ^(g) who are truly in-
structed in the diuine doctrine, will not suffer any syl-
lable of the diuine decrees to be corrupted, but for the de-
fence therof (if necessity forceth them) will vndergoe
any kind of death. Tertullian ^(h) that ancient Fa-
ther hath a sentence, not much different from that
of the former Father. S. Augustine sayth: Imagine
a ⁽ⁱ⁾ man to be chaste, continent, not couetous, not seruing
Idols, ministring hospitality to the poore, ennemy to
none, malicing no body, sober, frugall &c. but yet if he
be an Heretike, certainly no man doubteth, but for this
alone, that he is an heretike, he shall not possesse the
kingdome of God. A dreadfull saying of so learned
and godly a Father. The Donatists for disagreeing
from S. Augustine in some traditions, not specify-
ed in the Scripture (much lesse in the creed) are
thus reprehended by him. In ^(k) these points those
Heretikes were with me. and yet not altogether with
me, in schisme not with me, in heresy not with me, in

(e) Lib. 3
Apol. cōt.
Ruffinū.

(f) Dial.
contra
Lucif. c. 1

(g) Lib.
4. hist. c.
17.

(h) Lib. 1
de preser-

(i) Lib.
4. contra
Donatist.
c. 8.

(k) In
explicat.
psal. 54.

many thinges with me, in few not with me. These few in which they were not with me, the many could not help them, in which they were with me. And yet these Donatists beleeued with S. Augustine, the Trinity, the Incarnation, & recyted with him the Apostles Creed. Briefly S. Augustine in quest. 11. in Matth. thus defineth an Heretike: *Hereticus est, qui de aliqua parte doctrine falsum credit.* He is an heretike, who beleueth any false thing touching any point of Christian sayth. Within which definition, it necessarily followeth, that cyther the Protestants for not beleeuing Purgatory, Prayers to Saints, Freewill, Merit of workes, or the Catholike for beleeuing of them are to be included. S. Gregory Nazianzen in Oratione 37. *Vnum vni cohæret &c.* One point of sayth agreeth with another, so as of them altogether there is made a certaine golden and wholesome chaine; therefore if but one opinion or article be taken away, or made doubtfull, the whole chaine of sayth will be come broken.

And S. Cyprian: *Cum (1) Dominus noster Iesus Christus &c.* When our Lord Iesus Christ, did testify in the Ghospell, that those were his ennemyes, who were not with him, he noted not any one herejy, but manifestly sheweth, that all Hieretikes whosoever, are his ennemyes; saying. He that is not with me, is against me, and he that doth not gather with me, disperseth. Luc.

(1) Lib. I
epi. 6. ad
Magnū.

11. And S. Chrysostom: *Quemadmodum* ^(m) *in mone-* ^(m) *In ep*
za regia &c. Euen as who pareth away a little of the ^{ad Gal. 5.}
Kings siluer, maketh the whole peece therof, to be adulte- 10.
rate; Euen so, who ouert broweth, the least part or brā-
che of true sayth, may be sayd, to corrupt the whole; he
proceeding from this small beginning to worser courses.

19. To come to an end of the Fathers iudg-
 ment in this point, S. Ambrose ⁽ⁿ⁾ shall conclude ⁽ⁿ⁾ *Lib. 6*
 all, who thus plainly writeth thereof: *Si unum* ^{in Luc. 6.}
horum retraxeris &c. If thou shalt recall or deny any ^{9.}
 of these points, thou hast retracted thy owne saluation;
 for euen Heretiks seeme to challenge Christ to them, for
 no man will deny the name of Christ; neuertheles, he
 indeed denyeth Christ, who doth not confesse all pointes
 of sayth, instituted by Christ. Thus farre of the Fa-
 thers iudgment in this matter, where I am to ad-
 uertise the Reader. First (as aboue I haue touched
 in the Councels) that if all false doctrines whatso-
 euer pertinaciously defended against the Church
 of God, be heresy, as the definition of heresy a-
 boue explicated, proueth them to be, and as the
 Fathers of the Primitiue Church, and in them the
 whole Church of God, haue maintained, then ei-
 ther the Protestants or Catholikes for their disen-
 tions & houlding of cōtrary doctrines, touching
 freewill, Purgatory, Prayer to Saints, sacrifice
 &c.

&c. are to be accounted heretiks; and consequently both cannot be saved in their Religion. For that Heretikes, continuing Heretiks, cannot be saved, is demonstrated; first, from those fearefull threats & comminations of the Apostles thundred out against Heretikes (of which point I have discoursed aboue) Secondly, from the authority of Christs church, which excludeth all Heretiks (as I haue showed) from all hope of saluation: And lastly (to omit many other reasons) from that principle, *That Heretikes are no members of Christs church*, of which point we are to dispute in the next place. Now if the sayd false doctrines, be not heresy, then haue the Fathers of the primitive church, generally erred in defyning them for heresy, and consequently the whole Church of God represented in the Fathers, as in her Pastors and Doctors, hath also therein erred, which is repugnant to the holy ^(o) Scripture, and our Saviours promise.

(o) Math

18.

Ioan. 16.

3. Ephes.

1.

20. The second thing to be aduertised is, that of the former authorityes of the Fathers against heresy, not any of them are restrayned by them to be heresies, touching the Trinity, the Incarnation of Christ, his Passion, the Articles of the creede (for of these heere is made no mention

or

Qui non credit, condemnabitur.

57

or intimation in their authorities) within which compasse our Formalists in Religion, seeke to containe their sayth; but they are implicitly by the Fathers extended, to all heresies whatsoeuer, whether they concerne the supreme and fundamental points of Christian Religion, or any other secondary, and lesse principall point of the same Religion.

The same proued from that principle, that neither Heretikes nor Schismatikes, are members of Christs Church.

CHAP. VIII.

IN this last place concerning the Church, we will set downe, another principle of Christian sayth, and after will deduce from thence by way of most necessary inference, our conclusion heere handled. The principle is this: *That Heretikes boulding any heresy'es whatsoeuer, are no members of the church of Christ.* The deduction is, that Heretikes therefore cannot be saued; since none can be saued, but such as are members of Christes church. This principle is proued (as aboue is intimated) out of Gods holy word, as where it it ^(a) ^{(a) 2.} sayd: *Certaine men made shipwracke touching sayth,* ^{Tim. 3.}
L that

that is, they fell out of the ship of the Church by forging of Heresies. And againe: *They* ^(b) went out of vs, that is, as *S. Augustine* expoundeth, out of the Church, of which we are: The expositions of which texts are warranted, euen by force of reason: for seeing the Church is an vnited multitude (for it is one *Spouse*, one *Kingdome*, and one *Body*) & this vnion chiefly consisteth in the profession of one sayth; it is repugnant to reason, that they should be reputed as members of the body of the Church; who haue no coniunction at all, in the chiefest matters with the sayd body.

2. If we proceed to the testimonies of the ancient Fathers, we shall find them of an vnanimous iudgment herein, to wit, *That Heretikes. are no members of the Church*, and therefore cannot be saved. And first, occurreth *S. Irenaeus* ^(c) who sayth, that *Policarpe* did conuert many Heretikes vnto the Church; therefore it may be concluded, that those Heretikes before their conuersion, were out of the Church. *S. Cyprian* ^(d) sayth: *Heretikes, though they be out of the Church, do challenge to themselves the authority of the Church, after the manner of Apes, who not being men, yet would be accounted to be men.* The same Father thus plainly writeth in another place. *Cum* ^(e) *Deo manere non possunt, qui*

*1. ib. 3.
cap. 3.*

*(d) Epist.
ad Iubaianum.*

*(e) lib. de
unitate
Eccles.*

in Ecclesia Dei unanimes esse noluerunt. They cannot remaine with God, who dissent in iudgment from the church of God. And yet more fully in the same place: Non peruenit ad Christi premia &c. He arriueth not to the rewards of Christ, who leaueth the church of Christ, he is an alien, he is prophane, he is an enemy; for he cannot haue God to his Father, who hath not the Church for his Mother. And S. Hierome sayth: Quæ non (t) à Domino Iesu Christo, sed ab alio &c. VVho take their denomination or name not from our Lord Ie-
(f) In dē-
alog. con.
Lucifer.
sus Christ, but from some other (as the Marcionists, Valentinians, Montensēs, &c.) are not the Church of God, but the synagogue of Antichrist. Finally S. Augustine (for I haue already dwelled ouerlong, in the authority of the Fathers) pronounceth that: Nihil
(g) Tra.
27. in
Ioann.
sic (g) formidare debet &c. A Christian ought to feare nothing so much, as to be separated, from the body of Christ, which is his Church, and which is one and Catholike; for if he be separated from the body of Christ, he is not a member of Christ; if no member of Christ, then is he not strengthened with his spirit. But who hath not this spirit of God, the same mā is not of God. Thus farre S. Augustin, with whome euen the Protestants do ioyne here in iudgment; for D. Doue in his booke of perswasions thus sayth: This proposition, that Heretikes are not to be communicated withal, is

undoubtedly true. And D. Sutcliffe in his *Examen of petitions*, pag. 9. alleadgeth the Laodicean Conncell can. 31. 32. 33. in prooffe thereof, thus concluding: *The Laodicean Conncell doth directly condemne, communion with Heretiks, eyther in marriage or prayer.*

3. This already alleadged may serue to proue that Heretikes, are no members of the Church of Christ, & consequently cannot attaine saluation; since it is agreed among all learned men, that onely the members of the church of Christ can find saluation in Christ, we will in this place descend to Schismatikes, who if they be neyther of the Church of God, nor can iustly expect any saluation (during such their state) then *a fortiori*, no Heretike, can expect any saluation; since a Schismatike beleeuing all articles of Christian sayth, doth only diuide himselfe by disobediēce, in not communicating with the Church in prayer & Sacraments. Whereas an Heretike (as is aboue sayd) willfully & contumaciouſly maintayneth errours, & false opinions cōdemned by the Church. Now that a Schismatike is not a member of Christs Church, is first proued from the Texts of Scripture (aboue in part touched) where the Church is called *one fould of sheep* Ioan. 10. *One body*. Rome 12. *One spouse*, and *one Dove* Cant. 6. But now Schisme according

ding to its Etimology, deuidenth that, which was one, into parts; for *Schisma*, being a greeke word, commeth of the verbe *Schizo*, which is *scindere*, therefore as a member being cut off from the body, is no longer a part of the body; so a Schismaticke diuiding himselfe by his owne disobedience, from the communion of the Church, is no longer a member of the sayd Church.

4. This verity, to wit, *That Schismaticks are not members of the Church of Christ*, is (besides the former proofes) warranted with the authorities; & sentences of the ancient Fathers. And first S.

Cyprian thus purposely writeth of Schismatickes: *(h) Lib.*

Qui (h) cum Episcopo non sunt, in Ecclesia non sunt. *4. ep. 9. ad Flor.*

Those, who agree not with the Bishop (meaning the supreme Bishop of Gods Church) are not in the Church.

And againe, the sayd *(i) Lib. de vinitate Ecclesie.*

Father most elegantly compareth Schismatickes, to Beames diuided from the sunne, to Boughs cut off from the tree, & to Ri- uers wholly separated from their springes. Saint Chrysostome discoursing of Schismatickes thus sayth: *Schismatis (k) significantia satis eos arguit &c.* *(k) Hom. 3. in ep. 1 ad Cor.*

The very signification of this word schisme, is a sufficient and vehement condemnatiō of them &c. Which

Father in another *(l) place*, compareth a schismaticke, to the hand cut off from the body, which *(l) Hom. 13. in ep. ad Ephes.*

thereupon ceaseth to be a member; and expressly affirmeth, that Schismatiks, though they consent with the Church of Christ, in doctrine, yet are not in the Church of Christ, but in *altera Ecclesia*, meaning in a Church different from the Church of Christ. *S. Hierome* distinguishing schisme from heresy thus discourseth: *Inter* ^(m) *heresim & schisma*

^(m) *In e. hoc interesse arbitramur &c. VVe take this to be the*
^{3. ad Tit.} *difference betweene heresy & schisme; that heresy maintayneth a peruerse and false doctrine, whereas schisme ab Ecclesia pariter separat, in like manner separateth a man from the Church in regard of dissention and disobedience towards our Bishop. S. Augustine thus wou-*

⁽ⁿ⁾ *lib. de*
fide &
simbol. c.
20.

deth a Schismatike: Heretici ⁽ⁿ⁾ *& Schismatici congregationes suas Ecclesias vocant &c. Heretiks and Schismatikes, do call their congregations the churches. But Heretikes doe violate their sayth, in beleeuing falsely touching God, whereas Schismatikes, though they beleue the same points, which we beleue, yet through their dissensions, they do not keep fraternall charity, wherefore we conclude, that neyther an Heretike, belongeth to the Catholike church, because he loueth not God, nor a Schismatike, because he loueth not his Neighbour.*

^(o) *lib. de*
fide ad
Petrum
cap. 38.
c. 32.

To conclude, Fulgentius ^(o) *agreeth with the former Reuer. Father in this point, saying: Firmissime tene &c. Beleue for certaine, and doubt not that*
only

only Pagans, but also Iewes, Heretikes, and Schismatikes, who dye out of the Catholike church, are to go to euerlasting fire.

5. And thus farre touching Schismatikes, who because they be not of the Church of Christ, cannot obtaine saluatiō; which point being made euident, by so many authorities both diuine and human, then much more strongly may we conclude, that Heretikes (as exceeding the Schismatikes in prauity and malice, and being excluded in like sort with the out of the Church of Christ) cannot be saued. But before I end this Chapter, giue me leaue, good Reader, to expatiate a little, beyonde my designed limits: O then you Schismatikes heere in our owne country, whose soules are so wholly absorpt in earthy & muddy considerations, cast your eyes vpon your owne states, & vse some small introuerfies vpon your selues. You see what a dangerous censure the ancient Church of Christ, by the mouthes of its chiefe Pastors & Doctōrs, hath thundred against you. It sayth: *You are not of Christs church, you are aliens and strangers therto.* It further pronounceth, *That dying in such your state, you are all deprived of all hope of saluation.* Good God, what stupor & dulnes of yours is this? Are you Christians? Preferre then Christ before
the

the world . Feare your God more then man. Giue then to God, what is Gods, & to Cæsar, what is Cæsars . Reflect vpon these ensuing principles of the Catholike, & therefore your owne Religion.

6. The one that God ordinarily deriueh his grace vnto mans soule , by the conduicts of his sacraments, and giueh absolution of ones sinnes , particularly by the sacrament of Pennance , and confession : you wilfully depriue your selues, of the participation of the Sacraments, and therby of grace & of the remission of your sinnes, & are you not then as dryed branches, void of that heauenly grace, which giueh life to the soule? You wāt the grace & forgiuenes of your sinne, swhere then is your hope of eternall life? Remember the Apostles wordes , & be afraid : *Gratia Dei vita æterna*, & do not disioyne those a sunder, which S. Paul hath so inseparably vnited .

7. The second, the vncertainty of any particular mans saluation, which point is able to strike you dead through feare ; & the rather, since it is noe small signe of mans future damnation , deliberately and willfully, yeare after yeare, to diuide himselfe from the Church of Christ, and from all the spirituall influences streaming from thence .

8. The third, that there is a Purgatory, the paynes

paines wherof, though terminable, yet are insupportable. Suppose then the best, that is, that you finally dye with true repentance, and reconciled to Gods Church (which yet is not in your power, but out of the maine Ocean of Gods mercy) neuertheles your owne fayth assureth you, that you must suffer in that place euen insufferable torméts for your former dissimulation, & that your continuance, in thus dissembling with God, serue but as bellowes the more to blowe that dreadfull fire. Oh how great interest then, are you to pay in the end, for the enioying of this your mispét time? If you be Catholikes (though but in hart) you beleue all here said, and therefore may the more assuredly preface of your owne future misery. If you doe not beleue these three former points of Catholik Religion, then are you lesse damned for want of true faith, then otherwayes by your vunchaungeable schismatical liues, for want of due conformity to the Church of Christ; therefore I wishe you to awake, out of that schismaticall letargy of the soule, and dayly meditate of that of the Apostle Rom. 10. *Corde creditur ad iustitiam, ore fit confessio ad salutem*. With the hart we beleue vnto iustice: but with the mouth confession is made to saluation. But I will stay heere my

pennē, remembering my vndertaken subiect, and will proceed to the next head.

The same proued by arguments drawne from reason.

C H A P. VI III.

TO passe from the authority of Gods sacred word, his holy Church, & the ancient Fathers the pillars therof, touching the nature of heresy, and of Heretikes, as also touching the vnity and infalibility of the same Church, and the persons disincorporated and separated from it; from all which heades it hath beene euidently euicted, that a man obstinately defending, any one error in sayth and Religion, cannot expect saluation. It now remayneth, that the same be made euident by force of reason, that therby all men, enioying the faculty of reason, may the more easily subscribe to so vndeniable a verity, & say with the Psalmist heerein: *Testimonia tua credibilia sunt nimis.* Well then, the first and chiefeft reason, is taken from the causes of true sayth, where for the better conceauing thereof, we are to vnderstand, that sayth is a supernaturall habite, not obtayned by the force of Nature; and that who resteth doubtfull or staggering of any one article, is charged by
the

the Canon-law, with flat infidelity, according to that : *Dubius* (b) *in fide, infidelis est.* Therefore to the beleife of any one article of fayth, two things doe concurre : the one, is the *first reuealing Verity* (as the schoolemen speake) which is God himselfe : the second is the Church, propounding the article to be beleueed . Now when we beleuee any point of fayth; God, who is the *first reuealing Verity* (as is sayd) reuealeth it to the Church, and the Church propoundeth it so reuealed , to vs to beleuee ; and thus we beleuee a point of fayth, thorough the authority of God reuealing, and the Church propounding . And this is most consonant, and agreeing, with that most admirable and infalible rule of fayth, set downe by the most ancient *Vincentius Lyrinensis*, in the beginning of his *Commonitorium*, deseruing to be stamped in characters of gold : I (c) haue demanded (sayth this Authour) *very many things, of many men, excelling & renowned for learning, and sanctity of life, how, and by what way, I might fortify my fayth, in tyme of heresy es arysing : and I euer receaued this answere of all, or in manner of all, that whether I, or any other, desirous to auoyd the snares of Heretikes, and to continue sound in the Catholike fayth, he must by Gods assistance, Fidem munire duplici ratione : sensu his fayth with*

(b) *Iure Canon. c. 10. de Heretic.*

(c) *Initium commonitorij.*

a double reason; Sacrosancti Canonis autoritate; deinde Ecclesiæ Catholicæ traditione. *First by authority of Gods word: secondly, by tradition of the Catholike Church.* Thus farre Vincentius. Thus we see, where we belecue any thing, though it be *materially* true, and not through this former authority, this is not supernaturall beleefe in vs, but only an opinion grounded vpon other reasons & inducements. Euen as the Turke beleeueth, that there is one God, Creatour of the world, yet this his beleefe is no true fayth, but only an opinion of a thing, which is true; since this his beleefe, is grounded only vpon his *Alcoran*, being otherwise a fabulous booke, though of the being of one God, it speaketh truly.

2. Now to apply this to my purpose. This *first reuealing verity*, which is God (through whose authority wee ought to belecue euery article of fayth) doth with one and the like authority, reueale all articles of Christian Religion; so as it is as forcibly to be belecued, that there is (for example) a Purgatory, or that we may pray to Saints (suppose these articles to be true) as that there is a Trinity, or that Christ was incarnated. From whence it inuitably followeth, that who belecueth in the Trinity, and yet doth not belecue that

that there is a Purgatory, or that we may pray to Saints, hath no true and supernaturall beliefe of the Trinity; but only beleeueth that there is a Trinity, because he is perswaded thereto, only by his owne reason, or through some other humane authority. For if he did beleue, that there is a Trinity, or that Christ was incarnate through the authority of God so reuealing this truth, so to be beleued, by the same authority he would haue beleued, that there is a Purgatory, and that we ought to pray to Saints, seeing both the articles of the Trinity, and of Purgatory, or praying to Saints, are equally, and indifferently alike propounded by God, and by his Church to be beleued.

3. And seeing to the same authority, euer the same reuerence, affiance, and credit is to be giuen, thus we may demonstratiuely conclude, that what Protestant doth beleue in the Trinity, and yet doth not beleue, that there is Purgatory, Praying to Saints, Freewill, the Reall presence (admitting them once to be true) or any other points controuerted, betweene the Catholikes and the Protestants, the same man hath no true sayth of the Trinity, of the Incarnation, and consequently for want of a true, and super-

naturall fayth cannot be saued, since we reade:

(d) *Marc* *Qui non* ^(d) *credit, condemnabitur. VVho beleueth not,*
 16. *shalbe condemned.* And from this former ground it

(e) 2. 2. 1. *it proceedeth, that S. Thomas,* ^(e) *and all learned*
 5. *Art. 3.* schoolmen teach, that who beleueth not only

for Gods authority, so reuealing any point what-
 focuer, great, or small, fundamental or not funda-
 mental, the same man beleueth not any other ar-
 ticle at all, with a true and supernaturall faith:

(f) *Lib.* *And hereto accordeth those words of* ^(f) *Tertullia,*
de prescr. *against Valentinus an Heretike: Some thinges of the*
law and Prophets Valentinus approueth, some thinge he
disalloweth, that is, he disallowech all, whilest he dis-
proueth some. Which sentence of *Tertullian*, must
 of necessity be true, since who reiecteth the au-
 thority of God, in not beleeuing any one article,
 propounded by God to be beleued, the same man
 begetteth a suspicion or doubt of Gods authority,
 for the beleuing of any other article how funda-
 mentall focuer.

4. Another reason may be taken from a di-
 stinction of fayth vsed by the learned, which faith
 is of two sorts: the one they call *Explicite fayth*,
 the other *Implicite*. *Explicite fayth* is that, which
 all men vnder paine of damnation, are bound ex-
 pressely to beleue, as the Trinity, the Incarnati-
 on of

on of our Sauour, his passion, the Decalogue, or ten Commandements &c. *Implicite sayth* is that which comprehendeth all those pointes, which a man is not bound expressely and distinctly to beleue in particuler (though he be expressely bound not to beleue any thing contrary thereto) but is to rest in the iudgment of the Church, concerning all such points, and what the Church of Christ shouldesth therein, implicitly to beleue. This distinction is warranted, not only in the iudgment of all Catholike schoole men, but also in the iudgement of the most learned (g) Protestārs (though they forbear the phrases, of *Explicite and Implicite sayth*) and particularly of D. Field, who in these wordes following giueth the reason therof, saying: For seeing (h) the Controuerſies of Religion in our tyme, are growne in number so many, and in nature so intricate, that few haue tyme, and leasure, fewer strength of vnderstanding to examine them, what remayneth for men desirous of satisfaction in things of such consequence, but diligently to search out, which among all the societies of men in the world, is that blessed company of holy ones, that household of sayth, that spouse of Christ, & Church of the liuing God, which is the pillar and ground of truth, that so they may embrace her communion, follow her directions, and rest in her iudgments. Thus

Doctor

(g) D.
Baro. l. de
fide & e-
ius or tu
p. 40
Hooker
in Eccles.
politic in
presat. p.
28. by
Malact.
l. 1. epist.
epist. ad
Regem
Anglia.

(h) In his
Treatise
of the
Church in
his epist.
dedicato-
ry to the
Archbi-
shoppe.

Doctor Field .

5. Now this distinction being presupposed, I thus argue, both these kinds of faith, are necessary to saluation . *Explicite faith* , because it comprehendeth , all those fundamental and supreme points of Christian Religiō, without the expresse and articulate knowledge of which a man cannot be saued . And these be those only, which Newtra-
lists in Religion hold necessary to be believed : *Implicite faith*, of other points also is necessary to saluation , because otherwyse then beleiuing implicitly & inuoluedly what the Church teacheth therein , we cannot (according to the former Do-
ctours wordes) find out *that blessed company of holy ones, the househould of fayth, the spouse of Christ, & Church of the liuing God* . And seeing *Implicite fayth*, is necessary to saluation , we must graunt , that this *Implicite fayth* hath some obiect ; the obiect is not the article of the Trinity, the Incarnatiō, the Decalogue &c. since these are the obiects of *Explicite fayth* (as is aboue intimated) therefore articles seeming of lesser importance , are the obiect of *implicite fayth*; the which as a man is bound implicitly to belecue in the fayth of the Church , so is he bound not to belecue any thing contrary to the sayd articles. Seeing then diuers controuer-
sies

sies betwene the Catholikes and the Protestants, are included vnder this *implicite fayth*, and that the Church of God, houldeth but one way of them: it followeth that one side of the cōtrary beleiuers of those points doth erre in their beliefe, and consequently through want of this true & necessary *implicite fayth*, cannot be saued.

6. A third reason, may be this. It is proper, & peculient to vertues infused (& such be Fayth, Hope, & Charity) that euery such vertue is wholly extinguished by any one act contrary to the sayd vertue. Thus for exāple, one mortal sinne, taketh away al charity & grace; according that: *He (1) that offendeth in one, is made guilty of all.* One act of despaire, destroyeth the whole vertue of Hope; then by the same reason, one heresy wholly corrupteth & extinguisheth all true fayth. Therefore seeing Fayth is a Theologicall, and infused vertue, this fayth is destroyed with one act of heresy, whether it be about Purgatory, Prayer to Saints, Freewill, or any other cōtrouerfy between the Catholiks & the Protestants; therefore whosener denyeth Purgatory, or any of the rest (granting their doctrines to be true) is deprived of all infused fayth touching any article of Christian Religion, whether they concerne the Trinity, or the Incarna-

(1) 1. cor.
cap. 2.

(k) Heb.
11.

tion, or any other fundamentall point, which he may seeme to belecue: but *without fayth* (that is, without true, infused, and Theological faith) *it is impossible to please God*, as the (k) Apostle assureth vs.

4. Another reason may be this; These Newtralists in Religion, doe not agree euen in the general grounds of Christian faith, to wit, in the Articles of one God, of the Trinity, of Christ &c. with any other Christiāns. This is proued, because as all other Christians, do belecue in these general heads; so doth each of them particularly agree, that these generall principles are to be limited & bounded to euery ones particuler secte, as the Protestant (for example) beleeueth otherwayes in God, the Trinity, and Christ, then the Catholics doe (as is els where demonstrated) But now these our Newtralists, doe not limit the foresayde principles, to any particuler sect, or in any particuler manner; therefore it evidently followeth, that they haue no true beliefe, euen of those generall and fundamentall articles.

5. A fift reason shalbe this. It is most certaine, that what generall propension, Nature (or rather God himselfe, by nature as his instrument) hath ingrafted in all men, the same is in it selfe, most true,

true, certaine, and warrantable. As for example, Nature hath implanted in ech mans soule, a secret remorse of Conscience for sinnes and transgressions committed, as also a feare of future punishment, to be inflicted for the sayd sinnes perpetrated: therefore from hence it may infallibly be concluded, that sinne it selfe is to be auoyded, & that after this life there is a retribution of punishment, for our offenses done in this world; since otherwayes it would follow, that God should insert in the soule of man (idly, vainly and as directed to no end) certaine naturall impressiōs & instincts, which to affirme were most derogatory to his diuine maiesty and wisedome, & repugnant to that anciently receaued Axiome: *God, & Nature worketh nothing in vaine*. Now to apply this, we find both by history, and by experience, that diuers zealous and seruient Professours of all Religions whatsoeuer (both true and false) haue beene most ready to expose their liues in defence of any impugned part, or branch of their Religion, from which vndaunted resolution of theirs, we certainly collect, that this their constant determination of defending the least point of their Religio, proceedeth partly from a generall instinct of God, impressed in mans soule, teaching each man, that

death it selfe is rather to be suffered, then we are to deny any part of fayth and Religion in generall. And thus according hereto, we find that the Athenians, who were Heathens (though they did erre touching the particuler object herein, as worshiping false Gods) were most cautelous, that no one point should be infringed or violated touching the worshiping of their Gods. The like religious feuerity was practised by the Iewes, as Iosephus ⁽¹⁾ witnesseth. And God himselfe even in his owne writtē word threatneth, that, *VVho* ^(m) *shal eyther adde or diminish to the booke of the Apocalips, written by the Euangelist, from him he will take away his part out of the booke of life.* Now if such dāger be threatened for adding to, or taking frō more or lesse, the was set downe by the *Euangelist* in this one booke, how can then both the Catholiks and Protestants haue their names writtē in the booke of life? Since it is certaine and granted on all sides, that eyther the Catholike addeth more to the fayth of Christ, then was by him instituted, or the Protestant taketh from the sayd fayth diuers articles, which Christ & his Apostles did teach. But to returne to our former reason: From al this, we deduce, that no points of true Religion, are of such cold indifference, as that they are not much to be regarded,

(1) Cont.
Apom.

(m) Apo.
22.

or that they may be maintayned cōtrarywayes by contrary spirits, without any danger to mans saluation; but that they are of that nature, worth, & dignity, as a man is to vndergo all torments, yea death it selfe, before he yeald, or suffer the least relapse in denying any of the sayd verities.

6. The sixt and last reason, to proue that the maintayning of false doctrines now questioned betwene the Christians of these tymes, are most prejudicial & hurtful to the obtaining of our heauēly blisse, wherein at this tyme I wil insist, may be take frō the consideration of the differēt effects, which the contrary doctrines betwene the Catholiks & the Protestants produce in mans soule, touching the exercising of vertue or vice: since most vndoubted it is, that the beleeuing of such opinions which of their owne nature do impel, & as it were violētly draw the soule to vice, loosenes, & impurity of manners & conuersation, cānot stand with the hope of eternal happines. And the chief reasō hereof (besids others) is this, in that the wil, which is the seate of vertue or vice, doth necessarily and irresistably worke, as the vnderstanding (in which reside sayth & all false doctrines) doth dictate to the wil: now then the vnderstāding being infected with heresies, tēding directly to the plāting of vice

eradicating of all vertue in the soule, it of necessity followeth, that the will must worke and exercise it selfe according to those false principles, which the vnderstanding suggesteth to the will for true, and that with the greater facility, in regard of the prones of mans nature (through our first Parents fall) inclined to liberty, pleasure, and sensuality. But because the subiect of this reason is a large field wherein to walke, & the truth therof is to appeare by severall instances, drawne from diuers particuler doctrines, maintained at this present by the Protestants, and all breathing nothing, but vice, dissolution, and all turpitude in manners; therefore I will reserue the next ensuing chapter, for the fuller manifestation of the truth in this point.

The same proved from the different effects of vertue, and vice, which Catholike and Protestant Religion do cause in their Professors.

C H A P. X.

THE first doctrine of this nature, wherein we will insist, maintayned by the Protestants, and denied by the Catholikes, is the impossibility of keeping Gods commandments. According
heereto

hecreto Luther sayth : The ^(a) ten commandments appertaine not to Christians . With whome Fox conspireth in these wordes : The ^(b) ten Commandments were giuen not to do them, but to know our damnation, and to call for mercy to God . As also D . Willet, saying: The ^(c) law remayneth still impossible to be kept by vs, through the weaknes of our flesh ; neyther doth God giue vs ability to keep it, but Christ hath fullfilled it for vs . And finally D . Whitaker in that sentence of his : *Qui ^(d) credunt, ij non sunt sub lege, sed sub gratia ; Quid plura ? Christiani execratione legis liberantur .* They, who belecue, are not vnder the law, but vnder grace . *VWhat more in this point is to be sayd ? Christians are freed from the curse of the law .* Now then if Christians be freed from the curse of keeping the law (wherein the ten commandments are contained) how can the breach of them be any way hurtefull to the violatours of them ? And if the comandments were neither giuen vs to keep, nor we haue power to keepe them , why should the theife forbear to steale, or the homicide to commit murther ? Who seeth not how this doctrine discourageth a mā from liuing vertuously, by brideling his vnruely and sensuall desires ?

2. Secondly touching *Chastity*, the Protestants teach that *Chastity* is not in our power. And hen-

(a) Ser.
de Mo: 10.

(b) Act.
mon pag.
1335.

(c) In si-
nop. Pa-
pism. pag
564.

(d) Cont.
Camp.
cat. 8. p.
153.

eradicating of all vertue in the soule, it of necessity follweth, that the will must worke and exercise it selfe according to those false principles, which the vnderstanding suggesteth to the will for true, and that with the greater facility, in regard of the prones of mans nature (through our first Parents fall) inclined to liberty, pleasure, and sensuality. But because the subiect of this reason is a lardge field wherein to walke, & the truth therof is to appeare by seuerall instances, drawne from diuers particuler doctrines, maintained at this present by the Protestants, and all breathing nothing, but vice, dissolution, and all turpitude in manners; therefore I will reserue the next ensuing chapter, for the fuller manifestation of the truth in this point.

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(e) Tom. ce it is, that Luther thus writeth : It is (e) not in our
 5. Witte. power to be without a woman &c. It is not in our power,
 serm. de that it should be stayed or omitted, but it is as necessary,
 ma. rim. as to eate, drinke, purge, make cleane the nose &c. To

(f) In his whome (omitting all others for greater breuity)
 reformed M. Perkins subscribeth saying : The Dow (f) of con-
 Catholik tinency, is not in the power of him, that voweth. Now
 pag. 161. this doctrine being imbraced for true, how forcibly doth it inuite (or rather impell) all people vnmarried (either men or women) to satisfy their lust by their owne incontinent liues ? In like sort, what great encouragement doth it give to married persons to violate the band of matrimony, when either of the persons through absence, or longe sickness, or some other suddaine and accidentall impotency, cannot render the debt of matrimony ? And the parties thus sinning, either married or vnmarried being expostulated & charged with their offence therein, may they not iustly reply in excuse of them selues, that they are not to be blamed or rebuked for their incontinency, seeing by their owne doctrine & Religion they are expressly taught that they haue not the guilt of Chastity, and that it is not in their power, to liue chastly & continently.

3. Thirdly, the Protestants doctrine of veniall

niall and mortall sinne doth wondrously extenuate and lessen the atrocity and malice of sinne in the belecuers of that doctrine. For the Protestants do teach, that there is no such difference of sinnes in themselves, but that the most grieuous sinnes whatsoeuer, being committed by any one, that hath true sayth, are but veniall; and their reason therfore is, because in their doctrine, no sinnes are imputed to such, who haue true sayth. Thus accordingly D. *VVhitakers* teacheth: *Si quis actum fidei habet, ei peccata non nocent*. Sinne is not hurtfull to him, who actually beleueth: who did learne this of his graund Maister *Luther*, who wryting of this point, sayth: No ^(h) worke is disallowed of God, vnles the author thereof be disallowed before. All which being grated as true doctrine, it must needs follow, that who so shall take himselfe to be one of these saythfull (as euery Protestant is bound by his owne Religion to beleue of himselfe) shall make small accompt of omitting any sinne; considering he is taught by the former doctrine to beleue, that (to vse the wordes of one of their owne Maisters:) Sinne ⁽ⁱ⁾ is pardoned him, as soone as it is committed.

4. The Protestants doctrine of *Reprobation*, and deniall of *Free will*, mightily disanimateth and

Q

discourageth

(g) De
eccl. cōv. 2.
Bellarm.
contro. 2.
q. 5. pag.
301.

(h) Luth.
in his ser.
englished
& printed
anno
1578. p.
176.

(i) *VVot-*
ion in his
answere
to the late
popish ar-
ticles pag.
92.

discourageth the beleeuers thereof, from embracing of vertue, and eschewing of sinne; for if it be true (as this their doctrine suggesteth) that some men are borne, euen from their mothers wombe, without any reference to their workes, reprobates, or thrall to eternall damnation; and cannot be saued, to what end should they seeke their owne saluation, by a true sayth, auoyding of sinne, and the practising of a penitentiall, and vertuous life? Or if we haue not Freewill, with the concurrency of Gods grace to doe well (as the former doctrine instructeth vs) why should we bend our best endeauours, to embrace vertue and to flye all vice; since it is not in our power (accordinge to the Protestants sayth) to exercise the one, and to fly the other?

5. To this may be adioyned the Protestants like doctrine of Predestination, and their supposed certainty of saluation: for admit, that men be predestinated to heauen without any respect or reference to their workes, or liues, and that doe what wickednes they can imagine, yet certaine it is, that they shalbe saued; is not this doctrine most potent and forcible, to dissuade all the beleeuers therof, from exercising an austere pious, and

and Religious life, and to engulfe themselves in all kindes of enormities and sinnes; and the rather, considering how precipitious and headlong mans nature is to sinne, and to decline all rigorous and exemplar courses of vertue; especially if so the case stands, that man can neyther advantage or hurt himselfe by any such different manners of life. Now that by the Protestants doctrine, no sinne can endanger the predestinate, in regard of their certainty of saluation, appeareth. Answerably heere to wee finde Doctour Fulke to say of *Dauid's Adultery*: *Dauid* (k) *when he committed adultery, was, and remayned the childe of God.* And *Beza* himselfe to the like purpose, thus writteth thereof: *Dauid* (l) *by his Adultery and murther, did not loose the Holy Ghost.* So powerfully doe these their positions incline men, to satisfy their desires, in all vice, impiety, and sensuality.

(k) In his
tower
disput.
with Ed-
mund
Cap. the
2. dayes
conference.

(l) In res-
pons. ad
colloq.
Monach.
parte al-
tera pag.
73.

6. Touching the Protestants doctrine of Iustification by *Fayth* only, which potentially includes diuers of the other pointes heere set downe, and which position of its owne nature, excludeth from Iustification all workes, how vertuous, meritorious and pious soeuer, we finde the Protestants thus to say; *Luther* speaking heereof,

(m) Con-
cionē 4.
in ca. 21.
Luc.

bursteth forth with wondrous rashnes, saying:
Fides (m) nisi sit sine &c. Vnlesse sayth be without the
least good workes, it doth not iustify; nay it is no sayth.
That iustification by sayth only extinguisheth al
exercise of vertue, is iustified not only by experi-
ence of these dayes, but also by the acknowledgement
euen of some learnedst Protestants; for thus
Iacobus Andreas (a famous Protestant) complay-
ning and disliking of this doctrine, writeth: A se-
rious and Christian discipline is censured with vs as a
new Papacy, and a new Monachisme: they say we haue
now learned to be saued, by only sayth in Christ &c.
VVe cannot satisfy by our fasting, prayer, &c. there-
fore permit, that we may giue ouer these, seeing we may
be saued otherwise, by the only grace of God. And to the
end (sayth this Author further) that all the world
may know they be no Papists, nor trust in good workes,
they take a course to put none in practice. With whose
true iudgment heerein M. Stubbs an english Pro-
testant seemeth to conspire, saying: The (n) Prote-
stant trusteth to be saued by a bare & naked sayth (de-
ceauing himselfe) without good workes, and therefore
eyther careth not for them, or at least setteth little by
them. And thus farre touching good works, who-
lely exiled and banished by the doctrine of iusti-
fication by sayth only. Now that this doctrine of

(n) In his
motiue to
good wor-
kes prin-
cipal 1566
pag. 42.

Iustifi-

Justification by fayth only doth incorporate (as it were) within it selfe, and admit all kind of sinnes, appeareth no lesse from the frequent acknowledgement of the learned Protestants. And first Luther thus writeth heereof: A^(o) Christian baptised is so rich, that (p) although he would, he cannot loose his saluation, by any sinne, how great soeuer, vnles he will not beleene. And further in another place: As nothing (q) iustifieth, but beleefe; so nothing sinneth but vnbeleife. To which doctrine D. VVhitaker (as aboue is showed) accordeth saying. Sinnes (r) are not hurtfull to him, that beleeueth. And thus much now touching the doctrine of Iustificatiō by faith, where we see euen by the confession of the Protestants, that this doctrine preuaileth in the Professours of it, no lesse for committing of all sinne and iniquity; then for the expelling and banishing away of all good workes, vertue and deuotion.

7. Touching the Protestants particuler doctrines of Fasting, Voluntary pouerty, and Chastity or Virginitie. And first of Fasting. M. Perkins teacheth thus: Fasting (s) in it selfe, is but a thing indifferent, as is eating or drinking. With whome conspireth D. VVillet in more full tearmes, saying: Neyther (t) is God better worshipped by eating, or not eating.

8. Voluntary pouerty is so debased by the Protestants

(o) Tom.
2. writte.
de capt.
babil. fol.

74.

(p) Vbi
supra.

(q) I. xiih.
in loc.

comm.
class. 5. c.
27.

(r) Vbi
supra.

(s) In his
reformed
Catholic
p. 220

(t) In sy-
nop. p.
243.

testantes doctrine, as that the foresayd Doctour
VVillet thus teacheth heereof: He ^(v) is an enemy
 to the glory of God, who chaungeth his riche estate,
 wherein he may serue God, for a poore: so contrary
 is he to the iudgement of our Sauour, *Matth*,
 10. saying: If ^(x) thou wilt be perfect, go sell thy sub-
 stance, and giue to the poore, and thou shalt haue trea-
 sure in heauen.

9. Lastly, touching single life in comparison
 with marriage, Maister *Luther* thus sayth: *VVe* ^(y)
 conclude, that mariage is as gould, and spirituall, or
 single life as dunge. And Doctour *VVhitaker* like-
 wise teacheth thereof in this manner, saying:
 107. *Virginity is not simply good, but after a certaine man-
 ner; it is neuer better then* ^(z) *marriage, but in regard
 of the circumstance, that is, of the troubles accompa-
 nyng mariadge.* Now I heere demand with what
 encouragment can any man goe about to practise
 these foresayd vertues of fasting, voluntary po-
 uerty, and perpetuall virginity, if he be firmly
 and inwardely perswaded, that the Protestantes
 former positions, and doctrines touching the
 sayd vertues, be true, and agreeable to Christes
 sacred institutions? But to hasten to an end in
 this matter, I will conclude with the Protestants
 doctrine touchinge Purgatory, and Confession
 of

sinnes.

10. Concerning Confession of sinnes, it is found by experience, that (besides the first institution therof by Christ, *Matth. 18. Ioan. 20.*) a man is much deterred from sinning, through the shame that he is to endure, by confessing his most secret sinnes to a Priest; as on the contrary, it much emboldeneth one to sinne, if he be fully perswaded by his owne Religion, that confession of them vnto God alone, is sufficient.

11. Touching the doctrine of *Purgatory*, how doth the denyal of this doctrine open the sluice to all libertye? And concerninge *Iustice*, it taketh away all restitution of things wrongfully detayned; since by the Protestants doctrine teaching, that no temporall punishment remayneth for sinne once remitted, all satisfaction for wrongs, and for committing of former sinnes, and al mortification of body and soule, are needles; and finally, this doctrine freeth a man from all feare of suffering any punishment after this life; and this vnder couler, that Christ hath satisfied for the sinsof the whole world: by which reason, we may as well say, that we neede not to pray at all, since Christ in the tyne of his passiō, prayed for al. But

now to cast our eyes backe vpon the foresayd doctrines, if all the different opinions of sayth in Controuerfies, betweene the Catholikes & the Protestants, were meereley speculatiue, without any reference to the vertuous or vicious working & operation of the will, deriued from them, then with some show of reason, in a vulgar iudgement, it might be auerred, that (supposing they touch not the Christian sayth) they might cyther affirmatiuely or negatiuely be houlden without all danger of saluation: such were the heresyces of ^(b) *Origen*, teaching that the Diuells in the end of the world should be saued, of *S. Cyprian* touching rebaptization, and diuers such like; for the maintaining of which points cyther way, the wil (in respect of any externall working or operation drawn from thence) can sucke no poyson. But the case is farre different in the former doctrines set downe, for we find, that the said doctrines, which breath nothing but dissolution and all turpitude of manners euen in speculation, must forcibly and immediately touch the pulse of the wil; the will necessarily beating and indeede breaking out into outward actions of vice & liberty, according as it remaynes infected with the contagion and poyson of the former doctrinall speculations; Well then,

this

(b) See
heerafter
S. Austin
heres. 43.

this vpon necessary inference being granted, so as forcible working, effect, force, and operation of thesaid doctrines are in the wil, nothing but liberty, dissolution of manners, improbity, sensuality, and sinne, I referre to the iudgment of any man, whether the said doctrines be but pointes of indifferency, or no, and may be defended and beleiued either way, without preiudice to the beleiuers true faith, and danger to his Saluation, as our formalists doe auerre. For can it possibly be conceaued, that these doctrines should be reputed indifferēt to mans saluation, or in themselues true, which (as is proued) forcibly impell the will to all kind of vice, against which, God hath thundered out such dreadfull threats, as where it is said: Psal. 91. *All they that worke iniquity shalbe confounded.* And againe Ecclesiast. 40 *Death, bloude, contention, edge of sworde, oppression, hunger, contrition, which, are created for sinners.* And further Psal. 9. 10. *God shall raigne snares of fire vpon sinners, brimstone, with tempestuous windes, shalbe the portion of their cuppe.* And heereto I adioyne euen the acknowledgemēt of Protestants themselues, who confesse that the liues of the Catholikes, are commonly of a more vertuous and better edification, then the liues of Protestants, who by their owne confessions lye

groueling in all sensuality ; for euen Luther thus sayth heerof : When ^(d) we were seduced by the Pope, euery man did willingly follow good workes , and now euery man neyther sayth, nor knoweth any thinge, but how to get all to himselfe , by exaction, pillage, theft , lying, vsury &c. To which Confession (to omit diuers others) Musculus a forward Protestant subscribeth saying : *Vt* ^(e) *verum est fateor* &c. That I may confesse the truth herein, they are become so unlike vnto themselves, that whereas in the Papacy they were Religious in their errors and superstition , now in the light of the knowne truth, they are more prophane &c . then the very sonnes of the world . Which disparity of liues and conuersation , cannot be iustly ascribed to any other cause, then in that the Protestants were ready to put in practise, what afore they haue learned by speculation of their owne doctrines : Which point then being thus , I meane that the doctrines of the Protestants doe depresse vertue, and blandish, countenance, & elate vice , & that therupon the liues of the Protestants (by confession of themselves) and to the disedifying of their followers, are become actually farre worse and lesse vertuous, then the liues of the Catholikes , I heere demand , how it can be warranted with any show of reason, that these doctrines of the Protestants

(d) Domi-
nica 26.
post Tri-
nitatem .

(e) In loc.
com cap.
de Decal.
in expla-
terty pre-
ceptis .

Qui non credit, condemnabitur.

115

Protestants begetting so great a change from vertue to vice in their professors, can be reputed, but as points of indifferency? Or that men believing them, practising them in their conuersation, and finally dying in them, can be saued? so contrary it is to our Sauours precept: *If thou wilt enter into life, keepe the Commandements.*

Mat. 19.

The same proued from the fearefull deaths of the first preachers of Protestancy.

CHAP. XI.

IN this next place we wil briefly take a suruay of the particuler deaths of some few of the chiefest Protestants, who haue beene the first stāpers & broachers of the Controuersyes betweene the Catholikes and the Protestants; and then we will leaue to the iudgmēt of others, whether those kindes of deaths do befall (in Gods accustomed proceeding) to men, who first did set on foot, and maintayned such points & positions of Religion, as that eyther the belecuing, or not belecuing of them, may well comport & stand together with mans saluation.

2. To beginne then with *Luther*, omitting to speake eyther of his vitious life, or of the liues

(g) Coch-
laus in
vita Lu-
theri.

(h) Gual-
terus in
Apologia
pro Zu-
inglio.

(i) Coch-
laus in
actis Lu-
theri.

(k) In ep.
de morte
Carolsta-
dy.

(l) Hosp-
in histor-
sacram.
part. 2.
fol. 389.

of others hereafter set downe, though confessed,
& displayed for such by many of their owne bre-
thren. It is certaine, that *Luther* ^(h) dyed very so-
dainly; for when at supper being in good health,
he had daintily fed vpon great variety of meates,
and entertained his guests then with him, with
witty (but dissolute) discourses, the very same
night he dyed. *Zuinglius* was slaine in the warres
in Germany vndertaken for Religion only against
the Catholikes, in which warres he dyed not as a
preacher, but as a warriour, & dyed in the field;
and yet in such sort, that *Gualterus* an earnest Pro-
testant sayth thus of him: *Nostri* ^(h) *illi &c.* Diuers
of vs are not ashamed to pronounce *Zuinglius* to haue
dyed in sinne, and therefore to haue dyed the sonne of
hell. *Oecolampadius* ⁽ⁱ⁾ (reputed Bishop of Basill,
where he lyeth buried) and a man most forward
in spreading the points of Protestancy, wēt helth-
full to bedde, but was found by his wife in the
morning dead in his bedde. *Andreas Carolstadius*,
an ^(k) eminent Protestant, and a great aduancer
of the supposed Gospel, was killed by the Diuel,
as certaine Ministers euen of Basill do iustify: *Ia-
cobus Andreas* a famous Lutherā, & in other points
an earnest Protestant, liued and dyed (as *Hospini-
an* ^(l) the Protestant writeth) *As if he had had no
God,*

God, but Mammon, and Bacchus; he neuer praying, neyther going to bedde, nor ryfing from thence. And further sayth, that in the residue of his life, he shewed no godlines. To conclude Calvin (the re-
fynier of all Protestancy, and chiefe supporter of all controuerted points against Catholikes) dyed being consumed with lice & wormes, extremely blaspheming against God, of whose death, *Conradus Schlussenburge* (a famous Protestant) thus writeth. *Deus* ^(m) *manu sua potenti &c.* God with his mighty hand, did visit Calvin, for he despaired of his ^(m) *In* ^{theolog.} *saluation, called vpon the Diuels, and gaue vp his soule* ^{Caluinif.} *swearing and blaspheming: Calvin dyed being eaten* ^{l. 1. f. 72.} *away with lice; for they so bred about his priuy members, that none about him could endure the stench, and smell.* Thus farre the foresayd Protestant.

3. Now then, seeing all these men beleueed all the fundamentall points of Christian Religion as the Trinity, the Incarnation, the Passion &c. seeing also they were the most principal men, that first introduced and after disseminated Protestancy throughout the world, spending their whole liues in spreading & defending the same by their writings. Finally seeing God did cut them off by such most miserable, calamitous, and prodigious deaths (which is to be feared were but presages of

the eternall deaths of their soules) who can otherwise be perswaded, but that all this was wrought by the iust hand of God? Not so much for their personall sinnes proceeding of humane frailty, (for there were, many others, as great sinners as they, who haue escaped such dreadful ends) but for their first inuétig maintaining, & preaching of the Protestant faith and Religion; & infecting all countreyes with such their false and sensuall doctrines : which being granted, how then can it with any touche of reason be supposed, that the positions of Protestancy, impugned by the Catholikes, should containe nothing but matters of indifferency? Or that a man, whether he belecue them, or not belecue them, may alike and indifferently be saued?

The same proued from the doctrine of Recusancy, taught by Catholikes and Protestants.

C H A P. XII.

I Haue thought good to draw another argumēt from the common taught and approued doctrine of Recusancy in euery Religion, though this head may seeme to haue a speciall reference, to the reason aboue touched, & in part be therein implicit-

implicitly included, wherein is shewed, that nature her selfe hath imprinted, in the professours of all Religions, a religious care punctually to keep & preserve euery article of their Religion both in beliefe & practise. Now here we are to premonish, that if in the iudgment of all learned men (both Catholikes and Protestants) it is thought an action most wicked and vnlawfull, and not to be performed, but (without finall repentance) vnder paine of eternall damnation, that a man should communicate only in going to the Church & to heare but a sermon, contrary to that Religion, which himselfe beleiueth to be true; though this may seeme to be coloured vnder pretence of observing the Princes commandements, and for feare of loosing our temporall estates; I say, if this action be thought vnlawfull, wherein neuerthelesse the performers therof doe punctually vndertake, not to maintaine or to beleue any one hereticall or erroneous position; how then can it be reputed, as consonant to reason, that men beleiuing different opinions of faith and promiscuously communicating in prayer, with a contrary Religion to their owne, should neuerthelesse all be saued? since the first fault consisteth (as some would interpret though falsely) only in an exter-

nall and materiall (as the schoolemen speake) going to the Church of a different Religion, whereas the others do directly and openly sinne in defending articles of Religion, contrary to the truth of Christian Religion; for such is the case herein, either of Catholiks or protestants.

(a) De vi-
tandis su-
perstitio-
extant in
tract.

Theolog.
p. 584.

(b) Allean-
ged by
Sleydan
in com.
englished.

l. 7. f. 87.

(c) In co-
cil. Theol.
p. 628.

(d) In his
discourse
hereof re-
cited in
Melanct.

tracise
de concil.

Theolog.

pa. 934.

& 635.

(e) In
synops.

printed

1600. p.

612. &

613. &c.

2. Now that this kind of going to Church of a different Religion is wholly condemned, as most unlawfull and wicked, I first proue from the iudgments of the Protestants; secondly from the resolutions of the Catholikes. And to begin with the Protestants, we find this kind of Recusancy (I meane to be present at the sermons or prayers of a different Religion) is taught by (a) *Caluin*, by the (b) *Deuines* of Germany, by (c) *Melancthon*, by (d) *Peter Martyr*, and finally (to omit others) by *D. Willet*, (e) who for the better fortifying and warranting of the sayd opinion, produceth his testimonies from the authorities of *Latimer*, *Bradford*, *Philpot*, *Ridley*, and others, diuers, of which according to this their doctrine, suffered death in *Queene Maries* tyme, as appeareth out of *Foxes* acts and Monuments. And thus much for the Protestants. That the Catholikes do with the like or greater seruour, teach, & practise this recusancy, is cleare by the example in our owne Country.

Cottrey, where since Protestancy was first planted, many stores of venerable and learned Priests haue chosen rather to suffer death, then they would change their Religion, or goe once to the Protestants Church; their liues being commonly proffered them, if so they would conformance themselves, and leaue their recusancy. In like sorte, many hundred of the laity pay yearely great sommes of money for their recusancy; diuers of them enduring further oppressions, disgraces, and imprisonment only for the same cause, through the rigour, malice, and couetousnes of subordinat Magistrates; his maiesty (whose clemency is most remarkeable, & whome God long preserue in his gouernement ouer vs) being herein mightily wronged, through the false and most iniurious informations of their aduersaryes.

3. Now that the doctrine of learned Catholikes is answerable to the practise heerein, appeareth from the frequent testimonies of diuers learned men of the Catholike Church of this tyme: yet for greater breuity I will insit in the authorities only of three, to wit, Cardinall *Baronius*, Cardinall *Bellarmino* (the two late lampes of Gods Church) and of *Mutius Vitellescus*, then but Prouinciall, now Generall and head of the order

of the Iesuits dispersed throughout all Christendome. For some yeares past their iudgments being demanded, whether the Catholiks of Englād, for the sauing of their goods, liuings, and liberty, might goe to the Protestant Church, or not to heare a sermon, though otherwayes they did not communicate in prayers and sacraments with the Protestants, these three learned & holy men (besides diuers others most eminent Doctours and writers, whome I heere omit) did giue their negatiue sentence therein, whose particuler wordes in latine, I haue thought good heere to set downe.

The iudgment of Cardinall Baronius.

Visis & consideratis, quæ superius diligenti peruestigatione in utramq; partem disputata, reiectis omnino & exsufflatis, quæ pro parte affirmatiua fuere proposita, quod scilicet liceret Catholicis adire Ecclesias Hæreticorum, ut superius sunt proposita, inhaeremus saniori sententiæ posteriori, ab Ecclesia Catholica antiquitus receptæ, & usu probatæ; quod scilicet ita facere pijs non liceat, quam rogo nostros Catholicos Anglos amplecti ex animo.

Cæsar Card. Baronius tituli SS.

Nerei & Achillei Presb.

I hauing seene and considered (meaning in the question of

of English Catholiks going to the Church) al these points which haue beene disputed of on both sides, but reiecting and wholly abandoning al the reasons alleadged for the affirmatiue part (to wit, to proue, that it was lawfull for Catholikes, to go to the Church of Heretikes) I doe adhere to the more sound and later opinion, which anciently was receaued of the Catholike Church, and allowed by use and custome. That is, that it is not lawfull for pious and godly men so to do, and I intreate & desire all our English Catholikes, to embrace this my opinion and iudgment.

*Cesar Cardinall Baronius Priest
of the title of the Church of S.
Nereus and Achilleus.*

The iudgement of Cardinall Bellarmine.

Consideratis rationibus pro utraque parte allatis, existimo non licere Viris Catholicis in Anglia Hereticorum adire Ecclesias, multo minus concionibus ipsorum interesse; minime autem omnium cum ipsis in precibus vel psalmodia, alijsq; ipsorum Ecclesiasticis ritibus cōuenire. Ideo propria manu subscripsi.

*Robertus Bellarminus Sanctæ Romanæ Ecclesiæ Presbiter, Cardinal.
tit. Sanctæ Mariæ in via.*

Thus in English : The reasons brought upon both

sides considered (to wit, touching the lawfullnes or unlawfullnes of the English Catholikes going to the Protestants church) I am perswaded, that it is not lawfull for English Catholikes to go to the Church of Heretiks; much lesse to be present at their sermons, but least of al to communicate with them in prayers or singing of psalmes, and other their Ecclesiasticall rites and customes. And therefore this my iudgment heerin, I haue subscribed with my owne hand.

Robert Bellarmine Priest &
Cardinall of the holy Romā
Church of the title of Sancta
Maria in Via.

The sentence of Mutius Vitellescus, then Prouinciall, now generall and head of the order
of the Iesuits.

Vidi rationes, quæ in hoc scripto pro utraq; parte afferunt, & existimo non licere Viris Catholicis in Anglia, Ecclesias Hereticorum adire &c. & puto hoc debere esse extra conuersiam.

Mutius Vitellescus Prouincialis
Rom. Societatis Iesu.

In English: I haue seene the reasons, which are alledged in this booke or writing on both parts (touching the going, or not going to the Protestants church) and I am

of opinion, that it is not lawfull for Catholikes in England to goe to the churches of Heretiks. And I am perswaded, that this point ought to be out of all controverſie.

Mutius Vitelleſcus Provinciall
of the Society of Ieſus in Rome.

4. And thus farre touching the ſentences of theſe three learned men, deliuered in warranting the doctrine of reſuſancy in Catholikes. Now to turne our eye vpon the premiſes; if the going to the Church of another Religion, only for auoyding of temporall loſſes, & but to heare a ſermon of the ſaid Religion, be to be accounted a ſinne, not to be done vnder paine of damnation, as being preſumed to be an externall conformity to a falſe Religion (as by all the former teſtimonyes aboue alleadged is plentifully proued) though the party ſo offending, may perhaps belecue al points truly of Chriſtian Religion; with what reaſon the can it be warranted, that both Catholikes & Proteſtants conſpiring only in the fundamētall points of the Trinity, Incarnation, Paſſion &c. but differing mainly in all other points of Religion, yet neuertheſſe promiſcuouſly communicating one with another in prayers and the Sacraments, can all ioyntly be ſaued? And the rather, ſeeing that

both sides teaching contrary and irreconcilable doctrines, touching Freewil, Purgatory, Praying to Saints &c. It must needs follow, that the one part defendeth not matters of indifferency (as is commonly supposed) but iniustificable errours, or rather (to speake as the truth is) manifest and grosse heresie.

The same proued from the writings of Catholikes and Protestants, wherein they reciprocally charge one another with heresy. As also from the Insurrections, warres, and Rebellions originally undertaken only for Religion.

CHAP. XIII.

IF there were no other reason to be alleadged in disprouffe and confutation of this plurality of Religions (so to tearme it) then this following, it might seeme fully preuayling in all cleare iudgments, not wholly darkened with the mist of earthly and temporal respects: First the wonderfull and ireconcilable booke-warres betwene Catholikes and Protestants, wholly vndertaken in defence of their seuerall Religions: Secondly the pressures and calamities, with which diuers states & Countreys do afflict other states, as also the Insurrection

surrection of subiects against their naturall Princes, only for difference of Religion, not contayning themselves, till they burst out into open hostility and armes, for defending their owne Religion, and subuerting of the others.

2. Touching the first (good God) how many learned men on all sides, since the first Apostasy of *Luther*, haue spent their whole time and all their seruiceable yeares in wryting, disputing, & preaching in defence of their owne Religion, & impugning of the aduersaries; accounting the maintainers and beleiuers therof as heretikes, and pronouncing eternal damnation against their Religion? Witnesses hereof are the libraries of al the famous Vniuersities of Christendomme, the Stationers shoppes in all great Citties, and lastly the yearely Mart of books returned these many years from *Franckesfort*. And is it possible, that so much paines, trauaile, and labour of writing, & otherwayes accompanied with so great charges of printing, should be vndertaken for questions only of indifferency, and such as it importeth nothing at all, touching the gayning of Heauen & auoiding of Hell, what a man beleiueth therein, or of what side he relyeth.

3. Concerning that second point, which is the
afflictions,

afflictions, & warrs with which one state, Countrey, or kingdome do persecute their neighbours, and al originally and primatiuely for matters of Religion, as also touching the open Rebellion of the subiects against their lawful Soueraignes, only for the said occasion. The last threescore years, as also these very times, do giue ouer lamentable examples heerof. Witnesses of this matter (purposely to forbear the presidents of our owne Countrey) is Scotland, into which Countrey *Knox*, *Goodman*, and *Bocanan* with other their Agents and confederats, first introduced Protestancy by force and armes; a point so acknowledged, that Doctor *Bancroft*, the late pretended Archbishop of Canterbury, as wholly inueighing against such violent courses, made a booke entituling it: *Of the proceeding of the Scottishe Ministres according to the Geneuian rules of reformation.*

4. Touching France, who knoweth not, that for this last fifty yeares, there haue beene alwayes almost open warres betweene the Kinges of France & the Huguenots (till the last King of France became Catholike) vnderaken by the Huguenots only for Religion? And do not the Cittyes of Rochell, Mont-albons, Montpelliers with diuers others at this very day, stand out against

against their King vnder pretext of the defence of their Religion and Ghospell? The occurences of this nature of the low Countreys, and the Hollanders are no lesse remarkable; of whose first taking of armes against their lawfull King only for Religion, *Osiander* an earnest Protestant thus confesseth: They ^(a) of the low Countreys by publick ^{(a) Osiander. in Episto. cent. 16.} writings, renounced all subiection and obedience to *Philippe* their Lord and King. And againe: *VVhen* ^{(b) pag. 94.} foure hundred of them of good respect haue sued for liberty of Religion, and could not preuaile, the impatient ^{(b) Osiander. vbi supra pag. 81.} people stirred up with fury at *Antwerpe*, and other places of *Holland*, *Zeland*, and *Flandres*, did throw & breake downe Images. But of the proceedings and rebellions of the low Countrey men against their King, only for cause of Religion, it is needles to speake further, seeing it is to well knowne to all men of vnderstanding, & that most worthy souldier, *Spinola* (another *Iudas Machabeus* of these tymes) by his heroicall exploits & endeaours euen at this very day, seeking to reduce the lowe Countreys to their former allegiance, doth sufficiently proclayme to the world the truth heerof.

5. I passe ouer *Geneua*, which cittie (as the whole world knoweth) did first withdraw it selfe
R from

(b) in his
answers
to a cer-
taine libe
supplicatio
v p. 124.

(c) Chi-
trans in
chron.

1593. &
1594.

(d) See
heerof
Fulke his
acknow-
ledgment
in his an-
swere to

Farnius
declama-
tio p. 35.

(e) Osiun.
in epito.
centur.

16. p. 115

(f) Tou-
ching
Helvetia
or Swi-
therland,
changing
their Re-

from the allegiance of their Leideg Lord the Duke of Sauoy, only by reason that against his will and pleasure, they would professe the Prote-
stant Religion, and so accordingly to this daye, they haue made themselues a state or common-
wealth, wholly independent of Sauoy, of which citty Doctor Sutcliffe confessedly writeth: (b) They
of Geneua did depose their catholike leidge Lord, and
Prince from his temporall right; albeit he was by right
of succession, the temporall Lord and owner of that cit-
ty and Territory. In like sort, I pretermitt the
many like examples of the commons arysing a-
gainst their lawfull Princes and Magistrats in
(c) Sueueland, (d) Denmarke, (e) Poland, (f) Ger-
many, and (g) Bohemia, & of this last Country,
the late and fresh reuolt of the subiects from the
Emperours obedience. All which risings, Insur-
rections, and rebellions were originally vnderta-
ken only for Religion, and haue no doubt since
the first breach of Luther, cost the liues in all pla-
ces of a million of men, at least, and haue actual-
ly deposed and dethroned diuers Kings & Prin-
ces of their estates and territories.

6. These things then for their euidency

being
by warre, see D. Bancroft in his survey of the holy pretended discipline p. 13.
and Chrispinus of the state of the Church p. 509. (g) See the acknowledgement
of D. Bilson in his true difference part. 3. p. 270. & 273.

being acknowledged for true and vnderiable, many of which remaine as yet fresh in our owne memory, of the nature of which Actions, I will not heere dispute. Only I heere vrge, that it is more then incredible, that such rebellious deuastation of Countreyes, beseiging of cittyes, depoling of Princes, slaughter of many hundred thousandes of men, should be practised almost throughout al christendom within this last three score yeares, only for admitting, or not admitting the differences betweene the Protestant and Catholike religion, if both the contrary partyes were not perswaded, that vpon the true or false beleefe of these controuersies in Religion, their soules saluation or damnation for all eternity did depend. For it is certaine, that these contrary partyes did agree and conspire, in the generall beleefe of the Trinity, Incarnation, Passion, death of our Saniour, and verbally reciting of the Apostles Creed.

The same proued from the Protestants mutually condemning one another of heresy & for Heretikes.

CHAP. XIII.

IF Protestants doe maintaine, that their difference

ferent opinions feuerally houlden among themselves be heresyces, and that the beleeuers of them are for such their false beliefe (if so they dy therein) not capable of saluation; then *a fortiori* may we be bould to pronounce, that the Controuersies of fayth, betweene the Catholiks & the Protestants, are not of that middle nature; but that the opinions and sentences of the one side, are to be reputed for manifest heresyces, & such as cannot stand with mans saluation. This inference is most necessary, since on all sides it is acknowledged, that there is a farre greater disparity in Religion betweene the Catholiks and the Protestants, then there is betweene the Protestants among themselves.

2. Now that the Protestants do hould one another for Heretikes, it cannot be denied. For to insist first in the Controuersies touching the reall presence, maintayned in their sense by the Lutherans, but denied by the Sacramentaries, we find that Luther thus writeth of the Sacramentaries: *VVe* (a) *censure in earnest the Zuinglians, and all the Sacramentaryes for Heretikes, and alienated from the Church of God.* And againe the same Luther thus writteth: *I doe* (b) *protest before God and the world, that I do not agree with the Zuinglians, nor*

(a) Luth.
contr. ar-
ticulos
Louanie-
ses thes.
27. tom.
2.

(b) Tom.
7. VVit.
fol. 381.

ener

eu^r will whilest the world standeth, but will haue my handes cleane from the blood of those sheepe, which these Heretikes (marke his wordes) do driue from Christ, deceaue and kill. And againe in the former place : Cursed ^(c) be the charity and concord of the Sacramentaryes, for eu^r and eu^r to all eternity. But Heretikes, and men alienated from the Church of God, and which doe kill the sheepe of Christ (during such their condition) are not in state of saluation.

^(c) Vbi
supra.

3. Now of Luthers doctrine we find this bitter recriminatioⁿ vsed by the Tigurine Diuines, who were Zuinglians or Calvinists : Nos ^(d) condemnatam & execrabilem vocat sectam &c. Luther calleth vs a damnable and execrable sect, but let him looke, that he doth not declare himselfe an Archeretike, seeing he will not, nor cannot haue society with those, that confesse Christ. And Zuinglius thus writteth : Behould ^(e) how Satan endeauoureth to possesse this mā, meaning Luther. But to proceed to other points. Nicolaus Gallus (an eminent Protestant and superintendent at Ratisbone) thus writeth of the contentions betweene the Protestants themselues : Non ^(f) sunt leues &c. The dissentions, that are among vs, are not light, nor of light matters, but of the greatest articles of Christian doctrine, of the law and the gospell, of Iustification and good workes, of the Sa-

^(d) Tigurini tract.
3. contra
supremā
Lutheri
confessionem.

^(e) Tom.
2. ad respons.
Lutheri.

^(f) In
thesibus
& Hypo-
thesibus.

(g) In
theologia
Caluinist
l. 1. art.
28.

crament and use of Ceremonies. Conradus Slussenburg (another famous Protestant) alleadgeth Pappus a Protestant, thus complaining against the Calvinists: *Ex initio (g) de uno tantum articulo &c.* Although in the beginning one only article was called into doubt, notwithstanding the Calvinists are now so farre gone, as they call in doubt, neither few, neither the least articles of Christian doctrine: for now we dissent from them, touching the omnipotency of God, the personal Union of two natures in Christs &c.

(h) In
their mild
defence of
the silen-
ced mini-
sters sup-
plication
to the
court of
parliamēt.

4. But to come nearer home; the (h) Puritans here of England thus complaine of the Protestants: *Do we vary from the sincere doctrine of the Scriptures? Nay rather many of them do much more swarue from the same &c.* And thus answerably we find, that the Puritans hould the Bishops of England for Antichristian, whereas the Protestants do teach, that of necessity Bishops ought to be in the Church of God. Doctor Willet speaking of diuers opinions taught by the more moderate Protestant, as M. Hooker, D. Couell and others, thus writeth: *From (i) this fountaine hath spronge forth these and other such whirle pooles and bubbles of new doctrine, as that Christ is not originally God &c.* And then after he thus cōcludeth: *Thus haue some byn bould to teach and write, who as some Schismatiks*

(i) In
medit. in
psal. 122

(meaning

(mening herby the puritās) haue disturbed the peace of the Church, one way in externall matters, concerning discipline, they haue troubled the Church, another way in opposing themselves by new quirkes and deuises, to the soundnes of doctrine among Protestants . M . Parkes in his booke dedicated to the then pretended Archbishop D . Bancroft, thus writeth of the proceedings of some Puritans heere in England : *(k)* They *(k)* are headstronge and hardened in errour, they stricke at the maينه points of Faith, shaking the very foundation it selfe, Heauen and Hell, the diuinity and humanity, yea the very soule and saluation of our Sauiour himselfe . And againe more plainly in the former place he sayth thus : They haue pestilent heresies . And yet more: They are hereticall and sacrilegious .

(k) Epist
dedic.

5. To conclude this point of their particular sayings and redargutions heerin, D. Cowell repeating and registring the positions of the Puritans here in England, among other of their positions setteth downe these following : The statute Congregations of England, are no true Church . And againe : The Protestant church of England hath no forme of a Church . Now that all these dissentions among English Protestants, cannot be interpreted only about ceremonies, or about gouerne-

In his de-
sense of
Hooker ?
65. &
74. & 73

men:

(l) *Vbi supra.*

(m) *So Hospiniā a Prote-
stant wit-
nesseth in
histor. sa-
crament.
parte al-
tera fol.
693.*

(n) *Hos-
piniā vbi
supra.*

(o) *Hosp.
vbi supra*

(p) *so re-
lateth O-
fender in
Epitom.*

(q) *This is
showed*

*& exem-
plified by*

*Hospiniā
vbi supra*

fol 395.

& 397.

*In like
sort by O-
fender in
epitom.*

*cent. 16.
pag. 735.*

ment, as some Protestants doe answere, when they are charged herewith by the Catholikes) the foresaid M. Parkes plainly and truly confesseth the contrary, saying: *The Protestants deceaue the world, and make men beleue, there is agreement in all substantiall points; They affirme that there is no questions among them of the truth.* Now the former point is furthermore made euident by the reciprocal deportment and demeanour of Protestants among themselves. For first (besides the charging one another with flatter heresy, as is aboue shewed) they doe not only prohibite the reading (m) of each others books; but they also set downe articles of visitation for the inquiry (n) & apprehending of such their aduersaries, and being apprehended do imprison (o) them; yea further they proceede, not allowing the traualers (p) of either party, common entertainment, due in all Nations to strangers. Finally their dissensions are so implacable among them (though all be Protestants) as that in defence of their seuerall doctrine, they haue with great hostility taken (q) armes, one against another, as appeareth by the late memorable example in Holland of the Arminians and Gomarists, who only for some difference touching Freewill and Predestination be-

tweene them, did rise in hostile manner against their aduersaryes, and ceased not that course till *Barnauille* the chiefe of one side & faction, was beheaded. All which violences and extremities, would neuer haue beene vndertaken, if their diuersity of doctrine (which is the cause of such and so great exorbitancies) did consist only in articles indifferent of themselves, and such as did not concerne the necessity of saluation.

6. The foresayd point touching the Protestants dissensions in essentiall points of sayth, is most clearely manifested; by taking a view of their bookes, written one against another (though this method is partly inuolued in the displaying of their particuler sentences and writings about alledged). The number heerof, amounteth to diuers hundreds; yet as desirous to be short and compendious, I will set downe the titles only of twenty of them, euen from which titles the indifferent Reader may iudge, whether the authours of them (being al eminent Protestants) did maintaine the subiects of the sayd books to be matters of indifferency, and such as may be either way houlden without breach of that true sayth, which is necessary to mans saluation. And heere I will forbear to reckon within this number, any book

written only eyther for, or against the reall presence, maintained by the Lutherans, because heerein they conspire partly with vs Catholikes, and consequently the controuersy heerin resteth, not only betweene the Protestants themselues, but also betweene them and vs.

7. First then may be reckoned that booke intituled: *Oratio de incarnatione filij Dei, contra impios & blasphemos errores Zuinglianorum & Caluinistarum*: printed Tubinga, Anno Domini 1586.

Secondly, *Alberti Graueri bellum Ioannis Caluini & Iesu Christi*, Brapiae 1598.

Thirdly, *Antipeus, hoc est, refutatio venenati scripti a Dauide Pareo editi, in defensionem Stropharum & corruptelarum, quibus Ioannes Calvinus illustrissima scripturae testimonia de mysterio Trinitatis, nec non oracula Prophetarum de Christo detestandum in modum corrumpit*. Francofurti 1598.

Fourth. *Agidij Hunnij, Calvinus Iudaizans, hoc est, Iudaica glossae & corruptelae, quibus Ioannes Calvinus illustrissima scripturae sacrae loca & testimonia de gloriosa Trinitate, deitate Christi, & Spiritus Sancti, cum primis autem Vaticinia Prophetarum de aduentu Messiae, & natuitate eius, Passione, Resurrectione, Ascensione ad celos, & sessione ad dexteram Dei, detestandum in modum corrumpere non abhorruerit*. VVittenber.

tenbergæ . 1593

Fift, *Conradi Schluffenburgij Theologiæ Calvinisticæ libri tres, in quibus, seu in tabula quadam, quasi ad oculum, plusquam ex ducentis viginti tribus sacramentariorum publicis scriptis, pagellis, verbis proprijs, & authorum nominibus indicatis demonstratur, eos de nullo fere Christianæ fidei articulo recte sentire &c.* Francofurtæ 1594.

Sixt, *Pia defensio aduersus Ioannis Caluini, Petri Boquini, Theodori Beze, VVillemi Clebitij &c. & similiarum calumnias; Item Refutatio Pelagiani seu, Anabaptistici, Calvinistarum erroris de baptismo & peccato originali. Adduntur collectanea plurimorum Caluini contra Deum, eiusq; providentiam & prædestinationem.* Effordie 1583.

Seauenth, *Demonstratio imposturarum ac fraudū, quibus Ægidius Hunnius Ecclesiæ orthodoxæ doctrinam petulanter corrumpere pergit.* Bremæ 1592.

Eight, *Argumentorum & obiectorum, de precipuis articulis doctrinæ christianæ cum responsionibus, quæ sunt collectæ ex scriptis Philippi Melancthonis, additis scholijs illustrantibus & sum singularum responsionum, partes septem.* Neapoli 1578.

Ninth, *Gulielmi Zepperi Dillenbergenfis Ecclesiæ Pastoris institutio, de tribus Religionis summis capitulis, quæ inter Euangelicos in Controversiam vocantur.*

Hannonia . 1596.

Tenth, *Responsio triplex ad fratres Tubingenses, & triplex eorum scriptum, de tribus grauiſſimis questionibus, de cœna Domini, de maiestate hominis Christi, & de non dammandis Ecclesijs Dei, nec auditis nec vocatis: Geneuæ.* 1582.

Eleuenth, *Ad Ioannis Brentij argumenta, & Iacobi Andreæ theses, quibus carnis Christi omnipresen-
tiam nituntur confirmare, id est aduersum renouatos
Nestorij & Eutichetis errores responsum.* Geneuæ.
1570.

Twelueh, *Apologia ad omnes Germaniæ Ecclesias reformatas quæ sub Zuingliani & Calviniani nominis
inuidiæ vim & iniuriam patiuntur, Tiguri* 1578

Thirteene, *Christophori Pezelij Apologia veræ
doctrinæ de definitione Euangelij, apposita thrasonicis
præstigijs Ioannis VVigandi, VVittenbergæ.* 1572.

Fourteene, *Colloquij Montisbelgartenſis inter Ia-
cobum Andreæ & Theodorum Bezam, Acta Tubingæ*
1584.

Fifteene, *Veritatis victoria, & ruina papatus
Saxonici. Losannæ* 1563.

Sixteene, *Hamelmannia, sive Aries Theologizans
dialogus oppositus duabus narrationibus historicis. Her-
mani Hamelmanni, Neostadij* 1582,

Seauenteene, *Christiani Kittelmanni decem gra-
ues &*

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ues & perniciosi errores Zuinglianorum in doctrina de peccatis, & Baptismo, ex proprijs ipsorum libris collecti & refutati, Madelburg. 1592.

Eighteene, Ioannis Mosellani præservatiua contra venenum Zuinglianorum, Tubingæ 1586.

Ninteene, Responsio ad scriptum, quod Theologi Bremenses aduersus collectores Apologiæ formulæ concordie publicarunt. Lipsiæ 1585.

Twenty, Hieremiæ Victoris vera & dilucida demonstratio, quod Zuingliani & Caluinistæ, numquā se subiecerunt confessioni Augustanæ, exhibitæ Carolo quinto, anno 1530. Germ. Francofurti 1591. And thus much of the titles of Protestants bookes, written one against another.

8. Now from al the former premises aboue set downe, I heere conclude, that if the severall opinions and doctrines among the Protestants themselves be not in their owne iudgméts, matters of Indifferency; but are by themselves truly reputed for Heresies, and the maintayners of them not houlden to be in state of Saluation, but accounted branded Heretikes; then with much more reason may the same sentence be pronounced, touching the maine irreconcitiable Controversies, differently beleived and houlden by the Catholikes & Protestants; & the rather since

(as it is aboue said) there is a farre greater difference of doctrine betweene the Catholike & the Protestant, then betweene the Protestant & the Protestant.

The truth of the former doctrine proued from the many absurdities, necessarily accompanying the contrary doctrine.

CHAP. XV.

SUCH is the sweet prouidence of the diuine maiesty in the disposall of things, as that he euer causeth truth to be warranted with many irrefragable reasons, & falsehood to be attended on with diuers grosse absurdities; that so the iudgement of men may the better be secured, for the imbracing of truth, and remaine the lesse excusable, if in place of truth it entertaineth falsehood and errour. Of the reasons conuincing the infallible truth of our doctrine maintained in this treatise, I haue already discussed aboue in the ninth chapter: now heere I will a little insist, in displaying the many and palpable absurdities accompanying the contrary doctrine, which point will chiefly rest (besides some other short intertitions) in a recapitulation of most of the former heads

heades or branches, aboue handled. For if this doctrine were true, that euery one might be saved in his owne Religion, or that the beleife only of the Trinity, the Incarnation, the Passion, and the Creede, were sufficient therto, notwithstanding the beleife of other erroneous opinions and heresies; then would it follow: first, that the holy scriptures of Christ & his Apostles, were most false, which haue inueighed so much against heresies, and hath denounced the heauy iudgment of damnation against the professors of them, as aboue is showed, which comminations and threats the scripture in some places, not only extendeth to all heresie and Heretikes in generall without any ^(a) limitation; but also in some other texts, they are particularly restrayned, euen to certaine heresies of farre smaller importance, then the denyal of the Trinity, the Incarnation, the passion, the Creed are, as is euident, touching the denying of ^(b) mariadge, of eating certaine meats, and touching the nature of Christ. Now that the denyall of other inferiour articles of faith then of the Trinity, Incarnation, &c. is plaine Heresie, is demonstrated aboue, both from the definition of Heresie, and from the iudgment of the primitiue Church.

(a) *Epist.*
ad Tim.
cap 3.
Galat.
3. Rom.
c. 16. 1.
ad Tim.
1.

(b) *1. Tim.*
c. 4. 2. ad
Tim. c. 2.
1. Ioan.
cap. 2.

2. Secondly, the foresaide doctrine of our Newtralisists, impugneth ^(c) the definition of faith giuen by the Apostle, which definition of faith, comprehendeth a general beleife of all articles of Christian Religion, and is not therefore to be restrained to any one kind of them.

(c) *vi su-
p̄ia.*

(d) *Heb.
cap. 11.*

3. In like sort it destroyeth the priuiledges, and dignities of sayth, set downe by the foresayd Apostles, who ^(e) promisetht saluation to him, who hath faith, as also affirmeth, *That without sayth, we cannot please* ^(f) *God*; but such excellencies cā not be ascribed to a mungrell sayth, which beleeueth somethings true, other false: they are therefore to be giuen, to a true, intire, & perfect faith in all points, or els the Apostle grossely erred in assigning to faith the foresayd priuiledges; seeing a false sayth is no better then no faith at all.

(e) *Matt.
vltim. &
Hebr. 11.*

(f) *Eph.
4.
Aā. 4.
Rom. 12.*

4. Againē it depriueth Christian faith of its true marke or Character of *Vnity*, so much celebrated by the Apostle. Now then if vnity of faith be necessary to Saluation, how can both Catholikes and Protestants, expect saluation? Seeing there is no greater distance betweene the opposite parts of a *Diameter*, then there is repugnancy betweene both their beleifes. And thus if both them (though wanting this vnity) can be saued

saues, then hath the Apostle falsely and erroneously described and delineated the sayth of a Christian. But to reflect vpon the former passages; is any man so stupid, as to dreame, that that doctrine should be true, which giueth so open a lye to so many vnanswerable texts of Gods holy writ, touching the condemning of Heretiks in generall, as also touching the definition, excellency, and propriety of true faith? It is impossible, it is not to be imagined; Gods word is like himselfe, most true, sacred, and inuiolable, and therefore it iustly witnesseth of it selfe, that *Scriptura* (8) *non potest solui*. And againe: *Cælum & terra transibunt, verba autem mea non transibunt*. Heauē and earth shall passe away, but my wordes shall not p¹sse. (g) Matt. 24.

5. But to proceede further touching the foresaid want of vnity & disagreements; if euery Christian might be saued in his owne Religion, then might those be saued, which beleiue the articles of the Creed in a most differēt sence & manner, then which, what can be more rashly & exorbitantly spoken? For seeing there is but one true intended sence by the Apostles of the Creede, which if we attaine not, then doe we beleiue, that which is false; but to beleue the Creede in a false

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sence

sence is no better, then not to beleiuē it at all, as is aboue said, and therefore it would followe by way of inference, that he might be satisfied, who beleiuēd not any one article of the Creede at all. Now that the Catholikes & Protestants do beleiuē the articles of the Creede in different (or rather contrary) senses, (and consequently that the one side beleiueth it in a false and erroneous sense) is aboue proued in the fourth chapter.

6. If it be here replyed, that the maintainers of this doctrine do so farre yeald, that they only are to be saued, which in a true sence beleue the Creed; yet by this their restrainēt they condemne all those others, which beleue it in any other sence different from that, intended by the Holy Ghost and the Apostles; and consequently, they condemne in their iudgment and depriue of saluation, either the Catholikes or the Protestants; since of necessity, the one of these do beleue the Creed, not in its true sence, but in a false and hereticall sence and construction, different from that of the Apostles.

7. But granting that the Catholikes and Protestants beleue the Creed, in one true sence intended by the holy Ghost; yet if our Newtra-
lists would haue the Creed the square or rule,
thereby

thereby to measure our fayth, then marke the absurdities following: For by this doctrine one might be saued, who beleeued .1. Not that there were any Scriptures at all written by the Prophets & Apostles (since the Creed maketh no mention of any such diuine writings.) .2. Indike sort he might be saued, who did not beleue, there were any Angells or Diuels. .3. Or that there is a materiall place of Hell. .4. Or that the paynes thereof are eternall. .5. Or that Adam did presently vpon his creation fall from grace, and thereby transported original sinne vpon all his posterity. .6. Or that our Saviour whilst he comersed heere vpon earth, wrought any miracles. .7. Or made choice of certaine men to be his Apostles, to preach the Christian fayth throughout the whole worlde. .8. Or that Circumcision is now forbidden and antiquated. .9. Or that there are any Sacraments of the new testament, as Baptisme, the Eucharist &c. .10. Or that finally before the dissolution of the world, a designed enemy of Christ shall come, who is tearmed Antichrist. I say by our Newtralis Religion, he should be saued, who beleued none of the foresayd articles, seeing not any one of them is exprested or set downe in the Apostles creed; and yet the beliefe of the sayd articles, is necessarily exacted & required to salua-

tion both in the iudgments of the Catholikes & the Protestants, both which parties do with an vnanimous consent, teach the necessity of beleeuing the sayd articles.

8. But to proceed further, & to come to the different articles of sayth, differently beleeued by the Catholikes & Protestants; and yet not expressed in the Creed, & articles of such nature, as that they are houlden by the Catholikes to be instituted by our Sauour, as subordinate (yet necessary) meanes of the grace of God, and of saluation; whereas the Protestants, as not beleeuing at all the sayd articles, do wholly disclayme from acknowledging all such meanes. These articles I haue recited aboue, to wit, 1. *That Sacraments in generall do conferre grace.* 2. *That a childe dying without baptisme, cannot be saued.* 3. *That mortall sinne is not remitted without the sacrament of Pennance and confession.* 4. *That we are to adore with supreme honour the Blessed Sacrament.* 5. *That not only sayth, but also workes do iustify man.* 6. *That a Christian, by thinking himselfe to be iust, is not thereby become iust.* 7. *That euery Christian hath sufficient grace offered by God to saue his soule, & that therefore God on his part would haue all men saued.* 8. *That without keeping the tenne*
commande-

commandements a man cannot be saued. 9. Finally, that all Christians, ought upon payne of eternall damnation to communicate in sacraments and doctrine with the church of Rome, and to submit themselues in al due obedience to the supreme pastour of Gods church. In al which points the Protestants do beleene directly the contrary, condemning vs of heresy, superstition, yea idolatry, for our believing the foresayd points, Now I say, seeing the former articles do immediatly touch & concerne either remission of our sinnes, or grace of our soule, or our iustification, or our due honour adoration to our Sauours body being accompanied with his diuinity, or lastly our communion with Christ his church, and the head therof, in any of which (as concerning so nearely our eternall happines) who erreth, cannot possibly be saued.

9. And seeing the Protestants (as is sayd) do in all the sayd points maintaine the iust contrary to the Catholikes, and thereby do abandone the Catholikes acknowledged meanes of their saluation; I heare aske in all sobernes of iudgment, what can be reputed for a greater aburdity, then to affirme with our Newtralisits, that the Catholikes and Protestants (notwithstanding their so different and contrary beliefe, and answerable

practise in the former articles, so neerely touching mans saluation) may both be saued? Seeing it must needs be, that either the Catholikes shalbe damned for setting downe certaine means of our saluation, contrary to Christs mind and institution (supposing the sayd means to be false) or that the Protestants shalbe damned for reiecting the former meanes of Saluation instituted by Christ, admitting them to be true.

But to passe forward, if every Christian might be saued in his Religion, in beleuing only the fundamentall points of the Trinitie, the Incarnation, &c. then hath the Church of Christ euen in her primitiue dayes (at what time the Protestants themselves do exempt her from error) most fondly & intollerably erred in condemning certaine opinions: (which are not fundamentall) for Heresies, and the maintayners for Heretikes; and consequently the scripture, and Christ himselfe haue deceaued vs, by ascribing vnto the Church, an infallibility of erring in her definitions of Faith, and cōdemnation of heresies; and by commanding vs to obey the churchs authority and sentence, in all thinges, as stiling her the pillar, and foundation of truth. And further it should follow, that the Church should

(b) See of
this ac-
knowled-
gement
the defen-
ce of the
Apology
of England
written
by Doctor
Iewel,
Kemnit.
in exam.
Concil.
Tria par.
I. p. 74.
the confess.
of Bohe-
mia in the
harmony
of conf. 8.
pag. 400.
besides di-
uers o-
thers.

(c) Math.
18.

1. ac. 10.

2. Tim.

2.

should

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should thus insufferably erre, both in generall Councells, as also in the private authorities and sentences of all the learned Fathers in the first times.

11. And thus for example, the Councell of the Apostles should have erred, in decreeing it vnlawfull to eate in those times blood and strangled meates. In like sort the first Councell of Nice ^(l) should have erred, in condemning the *Quartodecimani* for heretikes, because they would not keepe Easter day, according to the custome of the church. The councell of Rome vnder *Cornelius* for condemning the heresie of the *Nouatians*; who reiected the Sacrament of Pennance, as also for condemning the errour of *Anabaptisme*. The councell ^(m) of *Calchedon*, for condemning the Heresie of *Eutiches*, and for prohibiting the mariages of Monkes, and Virgins; and the first Councell of *Ephesus* ⁽ⁿ⁾ for condemning the heresy of *Nestorius*; both which Heretikes beleiued in the most holy Trinity, and acknowledged Christ for their Redeemer. The fourth councell of *Carthage* ^(o) for sententionally decreeing, that prayer and sacrifice for the dead, was according to the true faith of Christ, and for pronouncing the denyers thereof

^(k) Act. 15.
^(l) Euseb. l. 6. hist. c. 33.
^(m) Vt patet in act. 2.
⁽ⁿ⁾ Socra. l. 7. c. 24.
^(o) Can. 79.

for

(p) Zonaras in vita Constantini & Nicephorus l. 17. c. 27

for Heretikes. And finally (to omitt other Councels) the counsell of Constantinople (p) should haue erred, for condemning the Heresie of Origen, who taught that the Diuels in the end should be saued. And this farre of counceles condemning points of seeming indifferency, for open & wicked heresy.

12. But now graunting that the sayd points as they were houlden by the maintainers of the were not Heresies, & that the beleiuers of them might be saued, then two maine absurdities doe incaitably follow. The first is, the erring of the whole Church of God in condemning them for heresies, they being not Heresies, but true doctrines, as is said. The second, the inconsiderate carriage of the church in these matters: For to what purpose or end, were all these counceles (consisting of many hundreds of the most graue and Reuerend men of all christendome) celebrated with such labour and trauaile out of all countries, and infinite chardges, if the doctrines (for the impugning, resisting, & condemning whereof they were gathered) might be indifferently maintayned and defended on all sides, without breach of true faith, or danger of saluation? The erring of the Church is no lesse manifested in

in the sentences and condemnation giuen by many of the most ancient, famous, & learned Fathers in the primitive Church (not any one orthodoxall Father contradicting them therein) against diuers, maintayning opinions, that seeme, in (regard of the Trinity, the Incarnation &c) of small importance; if so these opinions be not heresies, nor the beleiuers of them Heretikes, but men in state of saluation.

13. And thus according hereto *Florinus*, though he taught God to be the authour of sinne, might be saued. In like sort the Heretikes, who in *S. Hieromes* dayes, denyed the possibility of the Commandements, the Manichees, who denyed Free-will, the Eunomians, who taught that only faith did iustify. The Aerians, who denyed prayer and sacrifice for the dead, and tooke away all fasting-dayes. *Vigilantius*, who taught that Priests might marry, & that we ought not pray to Saints. *Iovinian*, who helde mariadge to be better then virginity; The Donatists, who taught the inuifibility of the Church. And finally (to omit many others for breuity sake). The Pelagians, who denyed the necessity of Baptisme in Children. All these men (I say) might be saued, notwithstanding the former doctrines, if so euery one

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might

might expect saluation in their Religion. And yet we finde, that the foresaid men, were branded for wicked Heretikes; & their doctrines for damnable Heresies (as in the seauenth chapter aboue is showed) by S. *Irenaeus*; S. *Hierome*; S. *Epiphanius*; *Philastrius*; S. *Augustine*; *Theodoret*; and others; diuers of these holy Fathers wryting Catalogues of Heresies; did place the foresaid doctrines and their authours within the said Catalogues; and this they did without any reluctation or gainesaying of any other ancient and learned Father of their tymes.

14. From which consideration I do gather, that if those opinions were not iustly condemned for heresies, and their authours for Heretikes; then not only the Church did fondly erre in so great a matter, but also the aforeseyd alleadged Fathers (to wit) S. *Irenaeus*, S. *Hierome*, *Epiphanius*, S. *Augustine* with many such others, should deservedly be repured for Heretikes; for their condemning of true doctrines for heresies, and the beleeuers of them for heretikes; and on the contrary side *Florinus*, the *Maniches*, the *Eunomians*, *Vigiliantius*, *Iovinian*, the *Donatists*, *Pelagius*, and many other such, should be accounted for their teaching of true doctrins, orthodo-

xall Fathers and authours, and might haue iustly complayned of their insupportable wronges, and indignities proceeding from the penies of the foresayd Fathers: an absurdity, which I thinke no man, enioying the benefit of his five senses, will allow: And yet the admittance of our New-tralists paradox, inauoydably draweth on this inference.

15. Another absurdity accompanying the former doctrine, is, that Heretikes should be true members of Christs church. This I deduce. For seeing by the consent of all learned men, none can be saued, but such as be members of Christs Church (for otherwayes Turks and Iewes dying in that state might be saued) and seeing the foresayd registred doctrines, and the authours are condemned for heresies and Heretikes, both by the authority of Gods Church, and according to the true definitiō of heresy aboue set downe (for the foresayd Heretikes made choyce of those their heresies, and did maintaine them most forwardly against the whole Church of God, not submitting their iudgments to it) it must of necessity follow, that if those men could be saued, then Heretikes continuing Heretikes, are members of Christ his Church; then which, what pa-

radox in it selfe can be accounted more absurde, or in the iudgment of learned men more incredible? Considering with what acerbitie of com-
portement, the Apostles & all the orthodoxall, learned, & pious Fathers, both in their writings & otherwise, haue in all ages entertained Here-
sikes, as aboue I haue manifested in the sixth Chapter.

16. Againe, supposing the truth of the doctrine of the Omnisidians (as I may tearme the) yet obserue how repugnant it is to all reason, & otherwise absurd euen in its owne nature. I will heere passe ouer diuers reasons alleadged in the precedent chapter, and insist a little in some few of them. The first: It is certaine, that that faith which belieueth some articles, & yet belieueth not others, which are no lesse true (& such is the faith of our Newtralisits) is no true supernatural fayth; seeing it beleueth nothing thorough the authority of God & his Church, both which reueale and propound all articles alike & indifferently to al men to be beleued. Now what more crosse to reason, then that a bare opinion (not relying vpon any supernaturall grounds, as hauing neither God for its Reuealer, nor the Church for its propounder, concealed only through moral inducements,

ducements (& therefore euer standing obnoxious to errour and mistaking) should be able to purchase eternall saluation to mans soule?

17. Againe how aduerse is it to all true iudgment, to auerre, that it is no preiudice or hindrance to mans saluation, to beleue those principles of Religion, which teach & aduance all liberty & sensuality in conuersation and manners, & do depreesse and disparadge all chastity, fasting voluntary pouerty, keeping of the commandments, all rigorous and painefull workes, and labours of vertue, piety, and mortification? For it is most contradictory in the very tearmes, and no lesse repugnāt to Gods sacred word, that that doctrine, *which transferreth* ^(x) *the grace of God into* ^(x) *Indi*
wantonnes, *should be accounted the* ^(y) *strict way*, ^(y) *Mat*
which leadeth vnto life. ^(y) *7.*

18. Furthermore, can it be conceaued, as ^(y) *Luc. 13.*
sortiing to Gods most mercifull proceeding with man, that he should cut off the liues of those mē with most feareful, sodaine, & prodigious deaths, who first broached the doctrines of Protestancy, if the sayd doctrines had eyther bene true in themselves, or at least of that coldnes or indifferency, as that they might stand with the soules saluation? No, God is iust, and withall mercifull; &
V3 therefore

therefore neuer extraordinarily punisheth; but for extraordinary sinnes; poore men that these were, who compare (as it should seeme) both in the diuulging of their mendacious and lyinge doctrines, as also in their vnexpected and sodaine death, with the false Prophets of ⁽²⁾ *Achab*.

(2) 3.
Regum.

9. But to hasten to an end in the enumeration of the Absurdities, following the foresaid paradox of saluation in euery Religion, and to come to that which within its owne lardnes inuolueth many improbabilities. For if Catholikes and Protestants (notwithstanding the disparity of their sayth) can both attaine to Heauen, in vaine then is the doctrine of recusancy taught ioyntly on both sides, and in vaine haue so many sortes of Reuerend and learned Preists & others of the laity in our owne Country (whose blessed soules, I beseech to pray to God dayly for the remission of my many sinnes) suffred cruell deaths in the late *Queenes* raigne, only because they refused to present themselves to the sermons of the Protestants; but they are gone, & most happely gone, since: *Clauis* ⁽²⁾ *Paradisi*, *sanguis Martyrum*. In vaine likewyse, these later yeares haue diuers lay persons endured (contrary to his Maiesties naturall inclination, most prone to mercy and commi-

(2) Tert.
de preser.

commiseration) great losses, disgraces, and imprisonment, only for the same cause . But who can thinke, that learned men should be so prodigall of their liues, and blood ; and English Catholikes , so insensible of their temporall states , children, and posterity, as that they would willfully precipitate, and cast themselues into those miseries, only for not belceuing and exercising points of indifferency, & such as may stand with their soules eternall happines ? In vaine also then haue the learned men on both sides, spent out their whole liues, in defending (each man his owne Religion) in their most painefull and voluminous bookes & wittings, if so they dissented one from another in matters of such supposed small importance . Finally in vaine and without iust cause (& therefore most cruelly) haue many forren states in Christendome, imposed proseriptions, bannishments , and other insupportable disgraces, to such of their owne subiects, as will not imbrace their owne doctrine and Religion, though both sides did conspire and agree in the fundamentall points of faith . In vaine also both in former times , and at this present haue there beene & are such Insurrection of subiects against their Princes ; such bloody & implacable warres
betweene

betweene absolute Princes themselves; such deuastation & depopulation of whole Countries; such mayne battells & feilds fought with losse of diuers hundred thousands liues; and lastly such incessant & vninterrupted beseiging & takinge of great Citties and townes with effusion (for the most part) of much innocent blood of weomen and children; and all this originally and principally for matter of Religion; I say in vaine & most iniuriously haue all these attempts and actions beene vndertaken, if the disagreement in Religio (for which they are vndertaken between Catholikes & Protestants) were of that reconcilable nature, as that the professours on both sides notwithstanding their diuersity of faith might ioyntly be saued.

20. What can we now reply hereto in behalfe of our Newtralists? Shall we say, that the most learned men of all Religions, the Kings, Princes, States, and all their subiects of all Christendome, were and still are actually madd, and out of their senses, in managing these their deplorable attempts for Religion; and that our all reconciling and peaceable Newtralists, who through his pliable sterne of disposition in these spirituall matters, is become in kindred; as above is touched,

touched, of the halfe blood with the Atheist, and who is commonly deprehended to want learning grace, and vertue) is peculiarly enlightened by God in setting downe what articles of fayth are only necessary to mans saluation, and what are to be reputed, but as accessary, and of smaller importance? To such straites (we see) is the defence of the former doctrine driuen vnto. Seeing therefore this doctrine of our *Omnisidians*, or *Nullisidians* (for indeed while they seeme to allow all Religions, they take away all Religion) is encompassed on all sides with so many notorious absurdities (as are displayed in this Chapter) & seeing it cannot be true, except there be a retrogradation of all matters heere on earth, and a turning of the world (as they say) vpside downe, that is, except the most learned become most madd, and the most ignorant, most wise. And except truth in doctrine be necessarily to be accompanied with infinite grosse absurdities, and error and falsehood fortified and countenaunced with store of proofes both diuine & humane, as if God did purposely lay trappes to ensnare mans iudgment. Therefore, since such comportement and carriage of things, is not sutable and correspondent to Gods prouidence and charity

towards mankind, let euery man (who thinketh he hath a soule to saue or loose) vndoubtedly assure himselfe, that there is but one true sayth or religion, wherein he may auayleably expect saluation ; and that this sayth of Christ (wherewith the soule is clothed) is like to the inconsutible garment of Christ , both being incapable of diuision, renting, or partition .

21 . Now for the greater illustration of this point, by way of similitude, and as tending towards the closure of this treatise . Imagine that a man pretendeth right and title to certaine lands, and taketh aduise of all the learned Lawyers and Counsailours of the whole Realme, to whome he showeth all his euidences, of which some do cary a title only in grosse and in general; others proue a more particuler and more restrayned right to the sayd lands ; Imagine further, that vpon the diligent perusall of the euidences, the ioynt consent & iudgments of all the sayd Lawyers, should after their longe and serious demurs, conspire in this one point , to wit, that for the recouering and obtayning of the sayd lands, the foreshewed euidences in generall are not only sufficient ; seeing diuers other me not hauing any true interest in the lands, may neuerthelesse insist and vrge
their

their like general clayme; but that with the help of the sayd common euidences, he must more punctually rely (for the gayning of his presumed inheritance) vpon other more particuler and personall euidences, and assignements. Now all these learned Counsaillours agreeing in this sentence, and fortifying their iudgments heerein with their owne experience in the like case; with the new Reports warranting the same; with the authorities of all the ancient, learned, and reuerend Iudges before them; and lastly with the conformity of reason confirming no lesse. If here now some one *Emperick* Atturney, or other (skilfull only by a little experience, in making a *No-uerint vniuersi &c.* should steppe forth (armed only with impudency and ignorance) and should pronounce the foresayd sentence of all these learned sages to be false, and that the party pretending right to the sayd landes, were sure by his generall title and euidences only to obtaine the same; all other his more particuler euidences, being but vnnecessary & needlesse therto, who might not iustly contemne, & reiect the censure of such a fellow? Or could not the party clayming the foresayd inheritance, be worthily reprehended, if by abandoning the graue counsaile of the

learned Lawyers, & following the aduise of this ignorant man, he should finally loose all clayme, title, and possibility to his sayd inheritance ?

22 . Our case is heere the same. We all pretend right to the inheritance of the Kingdome of heauen (for we read : *Coronam uitæ preparauit Dominus diligentibus se*) Our title in generall thereto, is our beliefe in the Trinity, the Incarnation, the Passion &c- (the beliefe wherof is necessary ; but not sufficient) All eminent men for learning (both Catholiks and Protestants) do proue from the Scriptures ; from the authority of Godes Church ; from the nature of heresy; from the definition of true sayth, and from diuers other reasons and principles aboue expressed, that no man can attaine to this heauenly inheritance, by believing only the former fundamentall pointes of Christianity, if so he haue not (at least implicitly) a true and particuler sayth of all other lesse principall points of Christian Religion . Now commeth heere a dissolute, gamnelesse, and left-handed fellow, not practised in any kind of good literature (for it is obserued, that al our most forward Newtralisits are men for the most part voyd of learning, vertue, & conscience) who peremptorily out of his *Pithagorian chayre* (that is, with-

out prooffe) teacheth, that a beliefe in generall of the articles of the Trinity, Incarnation, Paffion, &c. doth only neceffarily conduce to mans faluation, and that the doctrines of Purgatory, Free-will, Reall prefence, and other contoueries betweene the Catholikes and Protestants, are not in any fort neceffary to the purchafing of our eternall inheritance and wel fare; but are to be reputed (with reference to that end) points indifferent, vnauayleable, needeleffe, and as the greek phrafe is: *Pareria*, or by-matters. Who would not heere commiferate the folly & ignorance of fuch a man, but especially pittie the poore foules feduced by foe blind a guide?

T H E C O N C L U S I O N .

C H A P . X V I .

H I T H E R T O, good Reader it is fufficiently, I hope, demonftrated, that euery Religion, though profefling the name of Chrift, and beleeuing in the Trinity, the Incarnation, & the like fundamentall points of Chriftian Fayth, if their beliefe in other fecondary and leffe principall pointes be erroneous, cannot promife to it felfe any fecurity of faluation; and confequently

that the controuerted articles at this day between Catholikes and Protestants touching Purgatory, Freewill, Praying to Saints, Sacrifice &c. are of that great importance, as that the professours of both sides (to vse the phrase of a Blessed Martyr in the same case) *Vnum calum capere non potest*. One heauen cannot containe. It now remayneth to show, that seeing at this day there are originally, but two different religions among Christians, to wit, the Catholike Religion and the Protestant, (within which is included all its branches & descendents) whether the Catholike or Protestant Religion is that wherein a man may be saued: But seeing this subiect is most learnedly and painefully entreated of by many Catholike wryters, who from all authorities both diuine and humane, haue irrefragably cuicted the truth of their owne religion, and falsehood of the Protestants profession; and consequently that in the Catholike, not in the Protestant faith, the soules eternall saluation is to be purchased: therfore I do remit the Reader for his greater satisfactiō therein, to the perusall of the said books, and particularly to the studying (rather then to the reading) of that most elaborate, learned, vnanswereable, and gauling worke of the protestants Apolo-

gie of the Roman Church.

2 . Only before I heere end, I must make bould to put him in remembrance, with what the Protestant Religion in this treatise (though but casually and incidently) is most truly chardged ; to wit, first with particuler condemnations passed vpon diuers of its cheifest articles, euen by the seuerall sentences and iudgments of the primitiue Church ; and that therefore those doctri-nes so condemned, and yet after defended with all froward pertinacity against the Church of God , are not only therby discovered for plaine , and manifest heresies , but furthermore both implicitly by the testimony of holy scripture , as also by the definition of Heresy aboue expressed. Secondly , that the doctrinall speculations & positions of the Protestants faith doe forceibly impell the willes of such as beleiue them, to all vice, liberty and sensuality . Thirdly, that God out of the infinite abyss of his Iustice, hath punished euen in this worlde, (as earnest giuen of far greater punishmēt in the world to come) with most fearefull, vnnaturall and prodigions deaths, the first inuentours in our age and promulgatours of the said doctrines ; and such deaths, as his diuine maiesty is accustomed to send to his professed
ennemyes.

(c) *Pacianus episcopus ad Sympronianum, quæ est de nomine catholico.* enemies. Fourthly, that Protestancy is torne a sunder with intestine diuisions, diuers professors of it, chardging their brethren professors with Heresie, and dispayring of their future saluation.

(d) *Isa. 2. & expounded in the English bibles Anno 1576 of the vniuersality of the Church, or sayth of Christ.* 25. From all which we may infallibly conclude, that except Heresy, dissolution of manners, most infamons & miserable deaths and disagreements in doctrine between one & the same sect, be good dispositions and meanes to purchase heauen, the Protestant Religion can neuer bring her beleiuers therto. What then remaineth, but that, who will expect saluation, should seeke it only in the Catholike Church? It being that Arke, created by our second Noe within which who virtuously liue, are exempted from that vniuersall deluge of eternall damnation. For only in this Church is professed and taught that faith, to which by longe prescription & a continued hand of time, is peculiarly ascribed the name *Catholike*: *Catholicum* (e) *istud nec Marcionem, nec Apellem, nec Montanum sinit antiores.* That sayth is, which was prophcyed to be of that dilating and spreading nature, as that, to it all (d) Nations shall flow, and which shall haue the (e) end of the earth for its possession from sea (f) to sea; beginning (g) at Hierusalem among

(e) *Psal. 2. & expounded of the Churches vniuersality by the foresayd English Bibles. 1576.*

(f) *Psal. 72.*
(g) *Luc. 24.*

among al Nations. That sayth, the Professors wher-^{(b) Dan.}
of shal be a ^(h) Kingdome, that shall neuer be destroy-^{2. in}
ed, but shall stand for euer, contrary to the short cur-^{which is}
rents of all heresies. Of which S. Augustine thus ^{the conti-}
writteeth: Many heresies are already dead, they haue ^{nance of}
continued their streame, as longe as they were able; ^{the chur-}
Now they are runne out, and their riuers are dried ^{che with-}
out inter-
ruption.

cap; The memory of them, that euer they were, is scarce
extant: That faith, the members whereof in re-^{(i) Psal.}
gard of their euer visible eminency, are stiled by ^{57.}
the holy Ghost, A ⁽ⁱ⁾ mountaine prepared in the top ^{(i) 12. 2.}
of mountaines, and exalted aboue all Hilles; with re-^{whereby}
ference wherto (to wit, in respect of the Chur-^{is proued}
ches continuall ^(k) visibility) the aforesaide S. ^{the chur-}
Augustine cōpareth it to a tabernacle placed in the ^{ches euer}
sunne. That faith, whose vnion in doctrine both ^{visibility.}
among the members therof, and with their head, ^{(i) Toms.}
is euen celebrated by Gods holy writte; since the ^{9. in ep.}
Church of God is therefore called, One ^(m) body, ^{(m) Rom.}
one house, and one sheepe-fold: which preniledge ^{17. Cant.}
S. Hierome acknowledgeth by his owne submis-^{6. Ioan.}
sion in these wordes: I ⁽ⁿ⁾ do consociate or vnite my ^{10. in mē}
selfe in communic with the chayre of Peter; I know the ^{places doe}
Church to be builded vpon that Rocke; whosoener doth ^{prone the}
eate the lambe out of this house, is become prophane: ^{Churches}
That faith for the greater confirmation wherof, ^{runny.}

(of) Mat. 10. in which words our Saviour maketh a marke of true fayth or the Church.

(p) Tom. 6. contra epist. Mar. nich. 4.

(q) Deut. 32. which words include the confession of the adversary to be a worer of truth.

(v) This is proved in that Pro-

God hath vouchsafed to disioint the settled course of nature, by working of diuers stupendious and astonishing miracles; according to those wordes of our Saviour: Goe ^(o) preach you, cure the sicke, raise the dead, cleanse the lepers, cast out Diuels. A prerogatiue so powerfull & efficacious with S. Augustine, that he expressely thus confesseth of himselfe: Miracles ^(p) are amongst those other things, which most iustly haue boulden me in the Churches bo- some. To conclude (omitting diuers other cha- racters (as I may tearme them) or signes of the true fayth) that fayth, which is of that force, as to extort testimony and warrant for it selfe, euen from its capitall and designed ennemyes, answerably to that: Our ^(q) God is not as their Gods are, our ennemyes are euen witnesses. Whereunto the Protestants heerein seeme to yeald, since no lesse from their owne ^(r) practise, then from their acknowledgement ^(s) in wordes, they ascribe to our Roman fayth, the hope of saluation. To

this

testants do not rebaptize infants or children of Catholike Parents afore baptized. Now these infants are baptized, in the fayth of their parents (as all children are by the doctrine of all learned Protestants) But if this fayth of Catholike parents be sufficient for the saluation of their children dying baptized therein; then much more is it sufficient for the saluation of the Parents themselves, since it is most absurd to say, that the Catholike fayth of parents, should be auayleable for their children or infants dying baptized therein, and yet not auayleable for the Parents. ^(s) See thereof D. Some in his defence against Penry pag. 182. and D. Conell in his defence of M. Hookers five booke of Ecclesiasticall policy pag. 77.

this faith then, good Reader, with an indubious assent, adhere thou both liuing and dying. Flye Newtralisme in doctrine, as the bane of all Religion; Flye Protestancy, as the bane of Christs true Religion, and say with ^(c) Pacianus: *Christianus mihi nomen est, Catholicus vero cognomen: Illud me nuncupat, istud me ostendit.* ^{(1) Epist. ad Symphronium.} A Christian is my name, a Catholike my surname: that doth denominate me, this doth demonstrate me.

The contents of the Chapters.

T Hat a man, who beleueth in the Trinity, the Incarnation, the passion &c. and yet beleueth not al other articles of Christian faith, cannot be saued: And first of the definition of Heresie, and of an Heretike. Pag. 9.

2 The foresayd Verity proued from the holy Scripture .p. 15

3 The same proued from the definition, nature and proprietie or vinity of faith. pag. 29.

4. The same proued from the want of vinitie in faith, betweene the Catholikes and the Protestants, touching the Articles of the Creede. And from that, that the Catholike & Protestant, do agree in the beliefe of diuers articles necessarily to be beleueed, and yet not expresseed in the creed. pag. 33.

5. The same made euident frō the like want of vinity in faith betweene the Catholike and the Protestant, in articles necessary to be beleueed, and yet not expresseed in the creed. pag. 48.

The contents of the Chapters .

6. The same proved from the authority or privilege of Gods church in not erring, either in her definitions of faith, or condemnation of Heresies, and first by counsellors. pag. 56.

7 The same proved from the like infallible authority of the church in not erring, manifested from the testimonies of particular Fathers . pag. 67.

8. The foresaid truth evicted from that principle, that neither Heretikes, nor Schismatikes, are members of the church of God. pag. 81.

9. The same proved from arguments drawne from reason. pag. 92.

10. The same proved from the different effects of catholike Religion and protestancy touching vertue and vice. pag. 102.

11. The same verity proved from the fearefull deaths of the first broachers of protestancy. pag. 115.

12. The same confirmed from the doctrine of recusancy, taught by catholikes and Protestants . pag. 118.

13. The same manifested from the writings of the Catholiks and Protestants, reciprocally charging one another with heresy. And from the insurrections, warres, and rebellions begunne only for Religion. pag. 126.

14. The same proved from the Protestants, mutually condemning one another of heresy. pag. 131.

15. Lastly the same demonstrated from the many absurdities necessarily accompanying the contrary doctrine. pag. 142.

16. The conclusion. pag. 165.

FINIS.

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